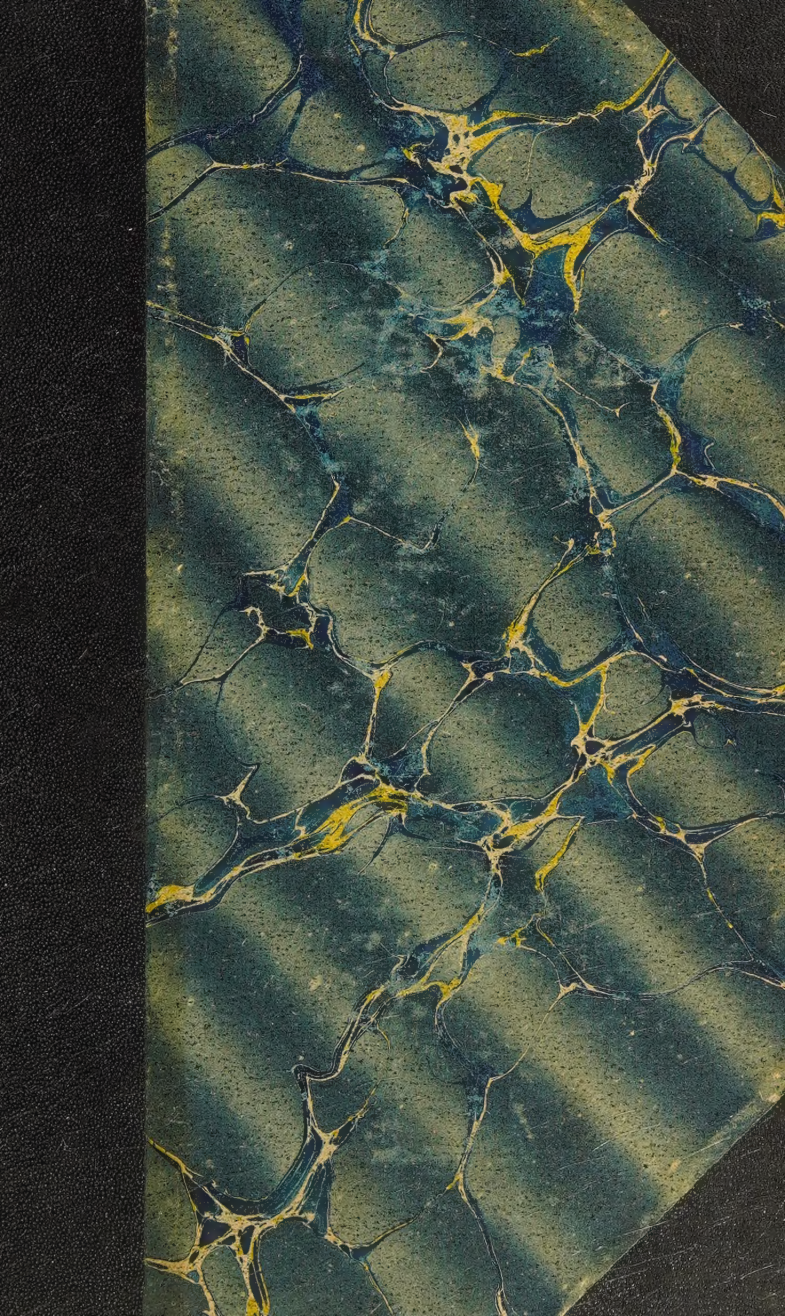

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THE

"WAY OF THE LORD."

BY REV. GEORGE G. INGERSOLL.

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UNITARIANISM

THE

"WAY OF THE LORD."

ISAIAH, XXXV. 8, 9, 10.

And an highway shall be there, and a way, and it shall be called, The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.

THE prophet Isaiah, with that lofty conception and beautiful imagery which are so peculiarly his own, describes, in the thirty-fifth chapter of his prophecy, the exalted privileges and enduring happiness which God would bestow on his chosen people; after he had visited on their enemies those fearful judgments of slaughter and desolation so strongly proclaimed in the chapter preceding. Some commentators have sought the fulfilment of this portion of his prophecy, in the return of the Jews from captivity; others refer it to a later period; whilst many are unwilling to suppose that, in its true interpreta-

tion, it can relate wholly to temporal benefits: or even that the exclusive welfare of the Jewish nation can be intended by a prophecy, introduced (as connected with the preceding chapter) with the solemn address — "*Come near ye nations, let the Earth hear, and all that is therein.*" They choose to see in it, a foretelling of the advent of the Messiah; a glowing but faithful description of the privileges and happiness secured to man, by the Gospel of Jesus Christ.

Indeed, the thoughts seem too elevated, the expressions too fervent and majestic, to be limited to earthly prosperity. As we read, a feeling comes over us, higher and purer than the joy which present advantage creates; and our affections are touched and elevated, as they never are by merely temporal success and glory. Whether or no our Saviour intended any application of this passage to himself, in his reply to the message of John, we can hardly turn from the miracles to which he appealed in confirmation of the divinity of his mission, to the representation of the prophet, without seeing a peculiar fitness in such application; without feeling, that by the words and works of Jesus Christ, sight was given to the blind, and a light shed upon the world's ignorance and sin; that the ears of the deaf were unstopped, and "good tidings of great joy" poured into them: that the tongue of the dumb was unloosed, and his silence changed to the song of praise; and that in the moral wilderness, which man's errors and passions had spread around him, there broke forth that fountain of salvation, of which those who drank should never thirst again. So that it will be no very forced construction, to find in this eloquent passage, if not a direct actual reference, at least a remarkably

striking representation of the more important blessings connected with the coming of Christ, and the dispensation he was sent to make known and establish. Thus we find in our Bibles, and in this sense are glad to find, the chapter from which the text is taken, entitled "*The joyful flourishing of Christ's kingdom;*" that is, the blessings of the Gospel.

But we live in an age, when it is not sufficient to speak of the Gospel, without saying what we consider the Gospel to be. This message of God's truth and love, is not now fresh from the lips of its inspired Teacher, and his commissioned apostles; centuries have come between us and them. Christianity is no longer the religion of a few, hiding themselves in the desert, or secret chambers, to cherish and enjoy a faith despised, oppressed, by the many; but it has lifted itself up, and spread itself abroad, and nations are dwelling beneath its branches. Besides the "leaves given for the healing of the nations," its branches have borne more than "twelve manner of fruits," each of which, as knowledge or disposition determined, has been marked out as the only true and natural production of the "tree of life."

Christianity, as all well know, has been variously interpreted, according to the information or temper of individual or sect; each regarding his or their peculiar views as the truth, "the whole truth;" and each insisting on the duty of all, to receive, obey, and defend them as such. In this state of divided opinion, and opposing interpretation, to speak of religious truth, conveys no definite notion, unless it is explained what is understood by religious truth. It is not sufficient to say we believe in the Gospel, unless we add, that such and such

doctrines make up the Gospel. To say that we receive what the Scriptures teach, is not satisfactory, except we declare what we consider them to teach. In the application, therefore, of any portion of the Old Testament to illustrate the New, we must explain wherein we discover the peculiar fitness of such application; and when we point to any one passage in the prophecies, as descriptive of the Gospel of Jesus Christ, in order to show that such description is realized, we must also show our views of Gospel truth. When any point to the text, then, as containing a faithful representation of the truth and privileges conferred on the world through our Saviour, they are expected to declare their own convictions, as to what constitutes those privileges, and what is the meaning of that truth. Each sect will doubtless be very ready to do this, and to "contend earnestly for the faith," which it believes to have been described by the prophet, and to be contained in the New Testament. All have a right to do it; the text is the common property of all, but when they do it, let them show a reason for the appropriation; let them point out in what manner their chosen interpretation of Christianity realizes the vision of the prophet.

I propose to attempt this to-day, to assert and endeavor to prove, that such description is realized, fully and solely, by those views of the Gospel, which have ever been insisted on from this place; those doctrines which I have been accustomed to preach, and you to hear; that system distinguished, in the great diversity of religious opinions, by the name of Unitarianism — a system which we hold to be the only interpretation of divine truth, in all respects consistent with the moral perfections of God, and the true happiness of man.

The description of the prophet readily admits of five natural and distinct divisions. I shall observe the order in which they are found, in the remarks I may have to offer.

An highway shall be there.

Divine truth being given for the light and support of his intelligent offspring, by that Being who acknowledges no other distinction among them, than that which results from difference in moral character, he has intended his last, best Revelation of himself, for universal application and benefit. The dispensation which preceded the Christian, was given, indeed, to one particular people; but they were chosen, not so much for themselves, as for their fitness to promote the further designs of the Creator. They were selected as the repositories of the important doctrine, the existence and perfections of the one only true and living God, in distinction from the "Gods many and Lords many" of other nations — so that when in fulness of time, the sufficient revelation of the divine character and purposes, and man's duties and expectations, should be declared, the world might surely know, who was this true and living God, from whom came forth this message of light and happiness.

When this message was at last communicated, the great purpose, for which the Children of Israel were chosen out from among the multitude of nations, was effected. The blessings of divine truth ceased to be the property of a few; the partition wall, once raised in infinite wisdom, was now in infinite wisdom broken down; the infinite kindness, which in the temporal supplies of its Providence, had for ages spoken to all men,

in the "speech that day uttereth unto day" now spoke to all, in its communications of spiritual knowledge. The commissioned teachers were no longer commanded to speak only to the house of Israel; but their words were to go forth to the ends of the world; all were invited to believe, repent, obey, and Christianity was made and proclaimed, as an highway for "all people and nations and languages."

Any system, therefore, that claims to be the true interpretation of Christianity — that claims to realize in itself, the description of the prophet — must possess this character of an highway. It must be no by-path laid out for individual advantage, no narrow track in which a favored few only are permitted to walk, no passage shut against all who have not the "mark in their right hand," and the pass-word on their tongues. It must be as free as the mercy of Him who has given divine truth, wide as the wants and weaknesses of men require, with no restrictions but such as God has imposed, with no conditions but such as the Author of all Heavenly communications has himself connected with his Revelation.

Look abroad now upon the various opinions in Christendom, upon the crowd of sects into which the followers of Jesus are divided, upon the multitude of systems which assume to be the true interpretation of his Gospel, and what one will you decide to be thus free, open, unburdened? Will you direct me to the Church of Rome, with its pilgrimages, and penances, and indulgences, and transubstantiation, and infallibility; and tell me that this is the highway of God's appointment? Luther and Calvin did not think thus, when they refused to walk in it, and struck out a new path for themselves. Will you

point out to me the Church of England, with its long array of articles, its ceremonies, its claim, not indeed to infallibility, only "never to be in the wrong"? Our Pilgrim fathers did not think this to be the highway of the Lord, when they chose to face the ocean, the wilderness, and the savage, rather than be compelled to walk therein.

But not to stop at particular forms, point out to me any one sect — which has arrayed itself under some admired interpreter of faith, has chosen to be called by his name, to be known as his followers, to be governed by his discipline — show me one that is not burdened with a creed, fenced round with restrictions, shackled with conditions; and all these not only not required, but not even alluded to in the plain word of God. Show me the sect, in which the mind is left to the free exercise of its powers, where difference in opinion is not regarded as criminal, where the spirit of free inquiry is willingly fostered, where men are encouraged to go fearlessly on in the search for truth, where no attempt is made to fetter the intellect, but rather the command given to "prove all things." Show me the sect, which allows the parent to bring his child to the altar of Religion, and there to dedicate it to the love and service of its Maker, without first requiring subscription to a mode of discipline or form of faith, which includes a vast deal more than the simple requirement of the Apostles — belief in Christ. Show me the sect, which spreads the table of the Lord's Supper, and then, with the voice and in the spirit of brotherly kindness, invites his followers of all denominations, to sit down with them; to forget, for one sacred hour, their differences in speculative faith, to let the tumult of religious controversy die away

in the distance, along with the noise and bustle of life; to feel, and feel only, that they meet on holy ground, where they must put off all that is of the "earth, earthy," and as disciples of the same Master, and heirs of the same hope, eat and drink together in peace. Show me such a body of Christians, and I will gladly acknowledge, that their interpretation realizes the description of the prophet in this particular, that their system is indeed the highway of the Lord.

But where, and who are they? What system is it, which is thus unrestricted, thus free from conditions, "graven by man's device"; which thus readily gives the name of Christian to every sincere follower of Christ; which thus demands to have its opinion weighed in the balance of reason and Scripture, asks nothing for prejudice, nothing for authority, and says the reception of no statement which it does not show to be true, prove to be divine; which extends the benefits of Christian ordinances to all who feel it to be a privilege to consecrate their children to the Heavenly Parent, to all who would find comfort and support in gathering round the table of the commissioned Saviour? What system is all this, does all this? I know of but one, which to the full possesses this character; and I say it, not in the spirit of exultation, not with the note of triumph; but with sorrow, that it is thus alone, that this very character is made a matter of reproach against it. I would say it, though, with thankfulness, for it has given to us the truth of God, unembarrassed by the innovations and formularies of men, has blest us with that "liberty, wherewith Christ has made us free." It is that system, which is believed and cherished by us who worship in

this house; the doctrines of UNITARIANISM, THE HIGHWAY OF THE LORD.

It shall be called the way of holiness.

By holiness in God, is intended the sum of those moral attributes, by which he is so infinitely exalted beyond all that is evil, in purpose or action. By holiness in man, is understood a faithful imitation of those moral excellencies, which exist perfectly only in God. That man is naturally holy, no one will maintain. He comes forth from the hand of his Maker with no positive character, but is left to acquire one for himself. There is given to him a capability, a foundation, which he is to improve, to build upon; he is to become gradually what he can become; to form himself into a moral resemblance of God, by the use of those faculties, means and opportunities, which God has granted him. Were it otherwise, man would not be accountable, this life not a state of probation, nor hereafter a state of retribution. If man came from God perfectly holy, there would have been no necessity for a revelation of instructions, motives, hopes; if wholly evil, then such revelation would be unsuited to his wants, unless accompanied by further divine interference.

But divine wisdom is never exercised uselessly. We know that the Gospel has come, to keep man from a wrong use of his powers, and to lead him to a right use of them. A way of holiness has been opened, and man is invited to turn from the path of shame and death, to that of truth and life. That system, therefore, which claims to be the true interpretation of Christianity, to realize the description of the prophet, must be

calculated to keep from sin, and guide to moral excellence. But, as all systems only inculcate principles, without insuring practice: teach doctrines, leaving the application and use to those who receive; any system that claims to be "the way of holiness," must be judged according as its principles and doctrines are calculated to make men holy or otherwise.

Unitarianism claims to be this way, because all its doctrines aim to make men holy, and because it rejects all those doctrines which have an opposite tendency.

It rejects the doctrine of man's innate and total depravity, of Adam's guilt imputed to his posterity. It rejects this doctrine for several reasons. Because, there is not a single text, in the whole compass of the sacred writings, which expressly asserts such doctrine. It is inferred, and inferred from passages, which prove only the prevalence of wickedness in the world; which prevalence is acknowledged and mourned over, yet not admitted to be total or necessary. Because such doctrine is contradictory to all we know of God's moral perfections and government; and his own positive declaration, that he would not visit the iniquity of the father upon the son, for "the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." * Because such doctrine opposes the only true definition of sin, the violation of a known law, which might have been obeyed, and therefore from its very nature must be personal, not transferable — not to be imputed to another. Because such a doctrine sets aside the full and repeated

* Ezekiel, xviii.

language of the Scriptures, which ever represent that God made man upright, but that he has sought out his inventions, his corruption. Because, such doctrine makes the invitations, warnings, promises, of God's word, unmeaning sounds; takes away man's accountability, and thus renders the happiness and misery of the future, something to awaken hope or fear, but not as constituting reward or punishment.

Unitarianism rejects the doctrine of Atonement, or satisfaction for the sins of men, by the sufferings and death of Christ. Because the term satisfaction is not once found in the New Testament, and the word atonement but once, and then as the translation of a word in the original which is everywhere else rendered reconciliation; and in that single instance, it is not God, but men, who are said to receive the atonement.* As it is with the term reconciliation, God is never said to be reconciled to men, but men to God. Because all supposed Scripture proof of this doctrine is founded on a literal interpretation of strongly figurative expressions, without any regard to the allusions they contain; the peculiar character and circumstances of those who used, and the people to whom they were addressed; or the spirit of accommodation in which they were written. Because such doctrine confounds all our ideas of justice, in making the innocent suffer in the place of the guilty, representing Christ as the object of divine wrath, instead of the real offenders. Because such doctrine supposes a change to be effected in God, who is in his nature unchangeable. Because such doctrine misrep-

* Romans, v. 11.

resents the design of Christ's coming into the world, which was, not to make God merciful, but to show that he is so; and assigns a work to Christ, which the New Testament never does, for though he is said to be our redemption, he is *not once* called our Redeemer. Because such doctrine is useless, since God, being holy, cannot look upon sin with any more approbation, since the death of Christ, than he could before. Because such doctrine is worse than useless; it does away the doctrine of free grace, as it has been declared by a defender of it, "the Infinite God doth not forgive sin, sure I am, that debt can never be *forgiven*, which is *paid*." Because such doctrine destroys the whole force of Gospel sanctions; does away the necessity of Gospel precepts and doctrines; renders of no effect the whole life of Christ, if it is his death only that saves: breaks up all obligation to moral obedience, and sets aside the duty of personal holiness, by justifying men on account of the holiness of another.

Unitarianism rejects the doctrine of Election, which says, "That God has chosen a certain number of the fallen race of Adam in Christ, before the foundation of the world, unto eternal glory; according to his immutable purpose, and of his free grace and love, without the foresight of faith, good works, or any conditions performed by the creature, as the cause of his election; and that the rest of mankind he was pleased to pass by, and ordain them to dishonor and wrath, for their sins, to the praise of *his glorious justice*." Because such doctrine is without foundation in Scripture; is opposed to all that reason teaches us; and is abhorrent to the best feelings of the heart. The general tenor of the sacred writings

is evidently against this doctrine. Some scattered passages only are adduced in favor of it, but these are separated from their natural connexion, though insisted on as distinct arguments; and even these relate not to moral character, or final salvation, but to those exalted religious privileges conferred upon individuals, or more generally communities or nations, separating them from others less highly blessed. From the first of Genesis, which tells us, "If thou doest well, shalt thou not be accepted," to the last of Revelations, which says, "*Whosoever will*, let him take of the water of life freely," there is the same general invitation and command to obey, the same promise of salvation to all, who will love the Lord and do his will. The decision of reason, is as plain as that of Scripture; they both unite in refusing their sanction to a doctrine, which represents the All-wise, and pure, and kind, as unrighteous, unholy, unmerciful. All our notions of right and wrong, of merit and demerit, are utterly confounded by it. And are not all the kind and generous feelings of the heart enlisted against this doctrine? Let me not be met with the assertion, that the heart is corrupt and must not be trusted. When I daily see human beings growing up, from infancy to manhood, with a reverence for integrity, benevolence, truth; when I see public opinion giving its well done to the just, and pure, and kind; when I see vice choosing darkness, and silence, and a by-path, for its transgressions, while, in the beaten road of society, there are built up temples to God, and refuges for the blind, and hungry, and sick, among men, I must trust something to the feelings of the heart. When I see the parent bending with a fond devotedness over his child,

and my Bible tells me, such is the relation God bears to his creatures; when I see the child hastening, with its joys or griefs, to repose on the bosom of the parent, and my Bible tells me, such is the confidence the Heavenly Father asks from us;—I must believe that God is not the author of such a doctrine; that he has not thus shocked those feelings, which he himself has implanted and encouraged; that it is not in vain, that the best affections of our nature are chilled, at the opinion, that the Father in Heaven has created the greater part of his intelligent offspring purposely for destruction.

Unitarianism rejects the doctrines, of effectual calling, undue dependence on instantaneous conversion, regeneration by the irresistible agency of divine influence. It rejects, as equally contradictory to reason and Scripture, the notion that any are effectually called to salvation, without any regard to their faith or works, "they remaining altogether passive therein;" "that regeneration is produced by the supernatural and immediate power of God, unaided and uninduced by the sinner, and notwithstanding his unabated resistance to the last;—not because the favored ones have better improved antecedent grace, or have been more ready to yield." Unitarianism does not find in the Scriptures any authority for such doctrines, which convert to a solemn mockery all those passages, that invite men to come, and search, and learn, and strive, for their own salvation. Which turn into cruel triumph, all those passages that call on the "wicked to forsake their way, the unrighteous their thoughts, and return unto the Lord, who will have mercy, unto God who will abundantly pardon." Doctrines which cannot be reconciled with what we know of God's

moral government, and man's responsibility. Doctrines of most pernicious tendency, for they render wholly useless all precepts and directions in duty; and tell men, if you are called to salvation, the divine influence will quicken and regenerate you, independently of your own efforts; all you can say or do before will be of no account, whether moral or immoral; this call, change, renewing, will come when God chooses, not when you choose, and if he does not choose, no prayers nor efforts of your own will avail, you need do nothing, you can do nothing. Unitarianism regards this as a breaking down of the distinction between good and evil, offering at once an *invitation* to sin and a *defence* of it; rendering this life anything but a state of probation, and making void Christianity itself. It ceases to be a message of peace and hope, an operative principle, to turn men from darkness to light; for, thus interpreted, it can produce no effect on the human mind and heart, unless a miracle be first wrought to prepare the way; and such miraculous light and influence does away the necessity of any other revelation. Moreover, that such change should be but the work of a moment, is a supposition irrational, unscriptural, contrary to the express declaration of the divine word, and the plainest testimony of fact.

As to the doctrine, that when this effectual call is once determined, this conversion once wrought out, the happy subjects cannot in any way fall from grace, and forfeit the divine favor, the bare statement of such opinion must be sufficient answer. With one hand upon the Bible, and the other pointed to the highways of civil society, such doctrine is safely left to work out its own refutation.

Unitarianism rejects these doctrines together, because they are so intimately connected as to render a separation impossible; each demands the support of the others, each is made necessary, only by a reception of the others. It is the supposition of an hereditary and wholly evil nature in man, which prepares the way for the doctrine of the atonement; the benefits of this atonement are, for "wise and good reasons," to be confined to a few; and these few, having been effectually called, are to be renewed by an irresistible influence, and thus raised to a state of truth and holiness, from which they can never fall. Unitarianism rejects doctrines like these, because it claims to be "The way of Holiness," and in consequence of such claim, it holds opinions of wholly an opposite character.

It holds that Christ came to bring life and immortality to light; to save from the wretchedness of doubt, and to make known the way of duty and acceptance. To bless, in "turning away every one from his iniquities," by teaching men the study of their own hearts, to humble and chasten them, and by animating them to cherish piety to God, and kindness to each other. To reveal man's destiny here and hereafter, his obligations, and the means of answering them. To strengthen virtue, by affording proper sanctions and sufficient motives to fulfilment; to inspire cheerfulness and fortitude in right practice; to encourage and help in the attainment of continually increasing goodness; to rescue from the slavery of passion, and to promise to obedience the favor and peace of God. To urge on all the necessity of repentance for sin; to constitute moral rectitude, purified, elevated, and directed by religious faith, the only ground of acceptance

with the Most High. To open, beyond the grave, the prospect of an endless existence, a state of retribution for the righteous and the sinful. To die, not to satisfy the justice of an angry God, to open a way for mercy, to suffer as a substitute for the guilty; but to rise again, "to lay down his life that he might take it again," in confirmation of the glorious doctrine of a resurrection to everlasting life.

For Unitarianism holds, that God requires no other atonement for sin, than the reformation of the sinner; and though the death of Christ, by putting the seal of truth on his doctrines, may be said in a certain sense to further our salvation; yet Unitarianism holds, with the Apostle, that "much more, being reconciled, we shall be saved by his life," — that life, which was filled up with all that is great, and good, and true; all that can inspire veneration, and awaken gratitude; all that can show man what goodness is, and win him to it. Unitarianism holds that men can be thus won; for it rejects that theory, which charges on the Creator the wilful ignorance, and follies, and perversities of the creature, and maintains that all moral corruption men have brought upon themselves, independently of any "necessary compulsion," or "irresistible propensity," arising out of a nature originally and wholly evil. It will not leave men such excuse; but declares that we are fully able to do the will of God, so far as God requires; for he does not ask perfection, only sincere intention and endeavor. It declares that man comes forth innocent from his Maker's hand, with passions, indeed, since without them he can become neither good nor bad; with weaknesses, and what finite being could be without them; but still first among the

dwellers on earth, the most perfect among imperfect, and though finite, formed nearest into the similitude of the Infinite. It acknowledges men to be erring, sinful, and to need the forgiving mercy of God; but then it maintains, that all sin, which condemns in the sight of God, is that which men may avoid if they will; that they are placed high, and fall only through their own intention and consent. It declares that God "has crowned man with glory and honor," and it warns him not to tear away with his own hands the tokens of Heavenly love, and place instead the galling weight of sin and shame. It declares that man is formed in the image of the eternal, and implores him not to defile his purity by guilt and folly, and thus blot out the brightness within.

Unitarianism thus warns and urges *all* men; for it does not hold that the hopes, and provisions, and blessings, of the Gospel, are limited to a few, chosen out, arbitrarily, from among the multitude of men. It holds, that "God is no such respecter of persons;" but that the truths and salvation of the Gospel are for all who will love and obey. That the Creator formed all his rational offspring for happiness; that he is most glorified when they are most happy; but as he is a holy Being, he has of course made this happiness to be dependent on the holiness of those for whom it is ordained, and the several degrees of it to be determined by the several degrees of holiness. The means of this holiness and happiness, he has given to all, for he is not willing that any should perish, but that all should come to eternal life.

And Unitarianism holds, that men may come; not in consequence of a divine influence operating directly and irresistibly upon their minds; but in consequence of mo-

tives and assistances appointed by God, and operating according to the established laws of the human mind; in a manner reconcilable with moral agency and human accountability. That the command, to all, is to be up and doing; and not to be "all the day idle," waiting for some mysterious influence, some effectual call; for the only call that need be given, has been given, and if men will not obey Christ and his Apostles, let them not hope for a miracle from Heaven to persuade them.

Unitarianism holds to conversion, to a change of heart; but then it makes no supernatural business of it. Its interpretation is not the unnatural heat of a disordered imagination, a stirring of animal feeling, but a change from ignorance, and thoughtlessness, and impurity, and dishonesty, and forgetfulness of God, to knowledge, and seriousness, and integrity, and benevolence, and love of God. A change, wrought out by the influence of appointed means and the persevering efforts of each individual; not required from all in an equal degree, but differing, according to difference in character—a renouncing of wrong principles, a breaking up of evil habits, a cleansing of impure affections, in proportion as each may need.

Unitarianism further maintains the necessity of constant vigilance over the heart and life; since there is ever temptation without and weakness within, and it is man's duty to strive continually to cherish and strengthen the good principles and affections already gained, and to seek with unabated earnestness for further attainments. For there is such a thing, as falling away from truth and purity; and daily experience will tell us, how sad and frequent it is. Whilst there is life, there must be effort;

since no man has resisted enticement so faithfully, that he has nothing to fear from the allurements of sin; nor been so pious to his God, that he may go no further in the spirit and practice of devotion; nor filled up such a measure of kindness to men, that he may not be called on again, for offices of love. The work committed to us to do, is not finished but with the last breath, that spends itself in commending the soul to him who gave and receives.

This is what Unitarianism rejects and what it maintains; and it is on this account, that it claims to be the true interpretation of the Gospel, to realize the description of the prophet, to be indeed The way of Holiness.

The wayfaring men, though fools, shall not err therein.

The great object of all divine revelation, is the improvement and happiness of those to whom it is communicated. To effect these important ends, it is evident that it must be understood — for the wisest cannot walk according to a rule which they do not comprehend; neither can that be called a revelation which is made up of unintelligible propositions. Mind constitutes man's dignity and distinction, and since his happiness must be the work of his own hands, it is evident that the improvement of mind — knowledge — must go very far in making up that happiness. It is the design of Christianity to give us the highest knowledge, and the purest happiness; it addresses itself to all men, and truly realizes the description of the prophet, in being a Way, wherein the wayfaring men, though fools, need not err. Any system,

therefore, that claims to be the true interpretation of the Gospel, must possess this character of being a plain way.

The love of mystery, indeed, seems to be almost innate in a great multitude of men; they hunger and thirst after what is strange and inexplicable, and love the dimness and distortions of twilight. They have carried this disposition into religion, finding a better relish in the "strong meat" of hidden meanings, than in the "sincere milk" of unpretending simplicity. Knowing God to be incomprehensible, they have thought his communications to us must be so too, forgetting that religion is meant for man, and given to him, not to exercise his ingenuity, but to regulate his heart and life. They have forgotten this, and the result has been the wildest notions, the most dark and intricate theories—not only concerning the condition and destiny of man, but the character and designs of his Maker. They have dressed out the object of their trembling and mistaken reverence in attributes which humanity shuddered at or reason despised, and then offered up a homage, the best excuse for which was ignorance. Mingling up with obscure notions of infinite goodness and purity, the agonies of terror, the dreams of a childish conception, the loose ends of some system, and then bowing down before the image of brass, and iron, and clay, and calling this, worshipping God. And all this because they could not believe that religion was a very plain matter, hidden from the wise and prudent, and made known to babes and the wayfaring men; not a collection of difficult interpretations, abstract truths merely, but a simple definite rule of belief and practice.

Unitarianism claims to be a plain way, because the

principles and doctrines it inculcates are plain in themselves, and practical in their tendency — easy to teach, easy to learn. Insisting that God never acts in vain, and that as his inspiration has given to us understanding, his revelation does not contain anything irreconcilable with reason; and maintaining that where "mystery begins, there religion ends." Contending for the right use of reason in all matters of religion; but never setting up reason in opposition to revelation, nor being obscure in itself, and confounding to others, by its nice distinctions between what is above, and what contradictory — since what is contradictory to reason all should reject, and with what is above we have nothing to do.

It is on this important truth that reason and Scripture are not in opposition to each other, that Unitarianism builds up what is regarded as its distinguishing doctrine — the strict Unity of God; which, in the present state of theological opinion, implies the rejection of the doctrine of the Trinity.

This doctrine — which declares that there are Three Persons in the Godhead, the same in substance, equal in power and glory, and these three are one and the same God — this doctrine (for it is hardly necessary to say that the word Trinity is not in the Bible) Unitarianism decidedly and wholly rejects, as contradictory to reason, and without foundation in the Scriptures. This doctrine is contrary to the uniform declaration of the sacred writings, that there is but one only true and living God. Is not once distinctly stated in the sacred writings, but is wholly a doctrine of inference; and it is inferred, by taking passages easy to be explained in themselves, bringing them together, and forming a doctrine which cannot

be explained; — as a Trinitarian, speaking of the doctrine, has said, "It must be owned, what we profess in our prayers, we nowhere read in the Scriptures."

It is not a doctrine of the Old Testament, for Jews knew nothing about it; as a learned Trinitarian has said, "The Jew considers three Persons as three Gods, and this Tritheism shocks him." Other Trinitarian divines have also maintained that the doctrine could not be proved from the Old Testament. It is not a doctrine of the Gospels. There is but one passage which is urged as implying the existence of three persons in one God, the form of baptism in Matthew, in which there is nothing said of three in one, or that they are equal; Father, Son, and holy spirit, being introduced, not as subjects of worship, but faith; and this passage is preceded by a verse which directly proves the dependence of Jesus, "all power is *given* unto me." It is not taught by the Apostles. There is but one passage brought forward from the Epistles in support of the notion of three persons in one God — the form of benediction, in the last verse of the second of Corinthians — and this is in fact directly opposed to such doctrine, as it reads, the grace of the Lord Jesus Christ, the love, not of the Father, but of God; but is not the Father here intended? — why then is he called God, and not the same term applied also to Jesus Christ and the holy spirit? There is but one solution of the difficulty, and that is given by Unitarianism.

The strongest texts, from which this doctrine is inferred, are false readings, and though often adduced by the mass of believers in the doctrine, yet no theologian of

any standing will venture to do so. The text of the three that bear record * is a remarkable instance.

Such is the testimony of Scripture as to the doctrine of the Trinity. But there is further testimony. The doctrine cannot be defined by those who believe in it. Neither can there be a definition of the doctrine given, in which there shall not be some term used which will not itself require definition. It is no answer to call it a mystery; since it must be first proved that there is such a doctrine, previously to explanation. First, show that *it really is*, and *where it is*, and then define — first, the *fact*, and then the *manner* — neither of which has ever been done. Trinitarians do not agree among themselves in their statement of the doctrine, differing in more than forty particulars. This doctrine was not believed by the early Christians — since it was not till near the close of the fourth century that it received what a Trinitarian ecclesiastical historian calls its "finishing touch" from a council of bishops, who voted it to be the truth. The doctrine is not above reason, but contradictory to it; for, it requires men to believe, that the same thing is, and is not, at the same time; that one is three, and still but one; that three are one, and are yet three. This doctrine is of no advantage — since God is one with regard to his designs for us, and one as to our accountability to him — one in intention, one in operation — where can be the advantage of seeking to prove that this one is compounded of three, which, as far as we are concerned and to all purposes of action in the persons themselves, are still one?

These are some of the objections urged against the

* 1 John, v. 7.

doctrine of the Trinity, some of the reasons why the doctrine is rejected by a system which holds to the strict personal Unity of God; as being but one infinite, eternal, simple and undivided spirit. One in the common acceptation of the term one; one as anything else is one, without any mysterious, incomprehensible, definition of Unity.

There are other doctrines which might be mentioned under this head, those which have already been considered as adverse to holiness; and others, arising out of the doctrine of the Trinity; all of which must, necessarily, take from the systems which inculcate them all claim to realize the description of the prophet, in this particular of being a plain Way.

Let it be fairly understood, that Unitarianism does not reject these doctrines solely on the ground of their being mysterious and incomprehensible; but on the ground that, being such, they form no part of divine revelation. The Gospel claims to be a revelation from God. Now a revelation is a discovering of things not before known. Those doctrines, therefore, can hardly be said to belong to a revelation, which are, from their very nature, incomprehensible. To say that they are a mystery, will not do. For, in the language of the New Testament, a mystery does not signify anything unintelligible in itself, only something that would not have been known had it not been divinely revealed; but which, after such revelation, can be known and understood. Now the doctrine of the Trinity and others usually connected with it, do not constitute what the New Testament intends by a mystery; for they cannot be known and understood — they are confessedly inexplicable. As such, they form no part of revelation, and are therefore rejected by Unitarianism.

Our Saviour stated, as one proof of the divinity of his mission, that "to the poor is the Gospel preached;" and the description of the prophet declares "the Way of the Lord" to be a way wherein the wayfaring men, though fools, need not err. This, too, is one peculiar excellence of Unitarianism. It is no finely wrought system, designed for the closet of the professed theologian, but it is adapted to the common walks of daily life. It is no labored theory — the result of ecclesiastical councils and conventions — but a few plain statements, with no recommendation but their truth and their adaptation to the necessities of mankind. These statements are not expressed in technical language, which requires much patient study to comprehend and remember, but are expressed in the very words of the Scriptures themselves. Its doctrines are not made up of inferences — which require great critical sagacity to draw, and arrange into propositions — but are grounded on the plain declarations of the word of God. It does not alter and corrupt the Bible, by insisting on passages, the spuriousness of which is generally admitted; but supports itself on passages, the genuineness of which none venture to deny; and which have been individually interpreted, by those of opposite opinions, in the very sense which Unitarianism attaches to them. It has no subtile and confounding distinctions as to the metaphysical nature of God and Christ, which it is impossible for the generality to understand; but all its views are simple, so that none need err as to their meaning. It has no such phrases as the triune God, very God of very God, Trinity of persons in the Godhead, hypostatical union, consubstantial, very God and very man, two natures, and so on through a

very long catalogue; not one of which is to be found in the Holy Scriptures, not one of which the wayfaring can understand; but it simply says, "To us there is one God the Father."

Unitarianism has nothing about vicarious atonement, hereditary depravity, unconditional election, regenerating grace, and so forth. But it holds, in the very words of our Saviour himself, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. The words that I speak unto you, I speak *not of myself*, but He that sent me is true, and I speak to the world those things which I have heard of Him. If *any man* thirst, *let him* come to me. If any man hear my words and believe not, I judge him not, for I came not to judge the world, but to save the world. I lay down my life that I might *take it again*. I ascend to my Father, and *my God*." And it holds, further, in the words of the Apostles, "God having raised up his Son Jesus, sent him to bless you, in *turning* away *every one* of you from his *iniquities*, and who hath brought life and immortality to light through the Gospel. This Jesus hath *God* raised up, of which we all are witnesses. And *gave* him to be head over all things to the Church; that every tongue should confess, that Jesus Christ is Lord, to the *glory of God* the Father; for there is *one God*, and *one Mediator* between God and men, the man Christ Jesus."

These are the words of Scripture; they are plain, intelligible, and they express the doctrines of Unitarianism.

Unitarianism asks not from those who receive it, assent to strange fancies, subtle interpretations. It presents to men a plain, rational, scriptural faith, resting for support on simple, natural interpretations of the sacred writings—

interpretations which directly approve themselves to the mind and heart. It comes to the proper level of man's daily weaknesses and wants. It has no opinions for the profound philosopher and retired scholar, which others must receive solely upon their authority. It says to every individual — whatever may be his station, whatever his opportunities for intellectual improvement — here is no intricate scheme to task the understanding, no nice disquisitions to perplex the unlettered, though honest, seeker for truth. You are called on to receive no more than you can comprehend, and to assent only so far as you perfectly understand. This is the plain Gospel which Christ and his Apostles preached, this is the plain Way of the prophet, these are the plain doctrines of Unitarianism.

No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there.

Bigotry, it has been strongly said, is "like anger, the instinct of a weak mind, conscious of its weakness, and fearful of having its opinions wrested from its hold." Persecution is bigotry put into action; and of all kinds, the most persevering and unrelenting, is religious persecution. This spirit early began to display itself; it broke forth in the very presence of our Saviour, from the lips of one of those whom he had chosen to declare his message of "peace on earth, and good will towards men." But the rebuke, "ye know not what manner of spirit ye are of," though it stilled the intemperate zeal of him who called it forth, has failed to impress its lesson of kindness and forbearance on believers of after generations. How sadly disfigured is the history of the Church of Christ, by the foul records of what triumphant oppression has

inflicted on the defenceless; by the stained list of the anathemas and tortures which man has dealt out upon man; in the worse than heathen belief, that the tears, and agony, and blood, of his rational offspring, are an offering of a sweet savor to the Heavenly Parent.

It has been sometimes said, that the day of religious persecution is gone by. It is true, the stake is no longer planted, and the fagots piled, and the victim bound, and the flames kindled to enlighten the understanding as they consume the body. Chains and the dungeon are no more regarded as of sovereign use in restraining the inquiring mind. Martyrdom does not belong to our day; it was long ago found out, how error thrived when thus nourished by the blood of its advocates — and besides, the temper of the times forbids to maim and burn. But, passing by the modes in which it has been exhibited, is the spirit changed, as the grossness has been swept away? The age has become refined — have not men refined in their religious persecution? They have given over the torment of the body — have they not kept a rack for the mind? Is there no "reproach far worse to bear than violence;" no cry of falsifiers of the faith, deniers of the Gospel, infidels in disguise? Is there no blot of uncharitableness on the religious history of our day; no refusing of the *name* of Christian; no attempt to fasten on any body of men a name which they do not acknowledge, and opinions which they do not believe in? Are there no cold looks, solemn warnings, shakings of the head, for those who dissent? Has brotherly kindness always dictated those prayers, which have been offered up for those who have wandered from what is considered to be truth?

The Gospel not only does not countenance, but positively forbids those who receive it to make themselves "lords over" men's consciences; and the prophet, when he describes the "Way of the Lord" as one in which no ravenous beast shall be found, may well be understood to mean, that no religious persecution shall go up thereon. And in this particular does Unitarianism claim to be the true interpretation of the Gospel and the prophet's description.

Unitarianism is free from that bane of religious peace, that overflowing source of unchristian feeling, an imposed creed, or system of articles. It maintains, to the full extent, the Protestant principle, that the Bible is a sufficient creed. It is not meant, that it holds not to the vast importance of its particular views of divine truth; all I have said goes to show that it does But it is meant, that those views are never imposed on others as absolutely essential to salvation, which, "except every one do keep whole and undefiled, without doubt he shall perish everlastingly."

To be convinced that forms and confessions of faith have given rise to religious persecution, look at the history of such persecution. Have not men been censured, excommunicated, murdered, not for what they did, but for what they believed? When was the fire kindled for those who refused to fear God and work righteousness? When was the prison crowded with men, because they were not pure in heart, and kind in feeling? No! it has been for opinion, that bigotry has raged — for opinion, that the best feelings of the human heart have been outraged, the blessed laws of Gospel love and peace violated, and the rights and happiness of mankind trampled upon

in the fury of merciless zeal — too often, indeed, for opinions which those who maintained could neither explain to others nor comprehend themselves; and which, at all events, had no perceptible bearing on the great object of religion, to make men good. Unitarianism has no such form of words, no array of articles, subscription to which is made not only the great, but the sole condition of salvation — ever may it remain thus free.

Besides being free from this temptation to persecution, Unitarianism, distinctly and firmly, maintains the right of private judgment in religion. This right it extends to all, not however as a matter of concession, not under the arrogant and insulting name of toleration, not by assuming the seat of supremacy and vouchsafing to others the privilege to think and judge for themselves; but maintaining, that if the right belongs to one, it must belong to all; for it is the gift not of man to man, but of God to his rational offspring. Maintaining, too, that conviction cannot be forced, since belief does not depend on the will; that oppression can make men very hypocritical or very unhappy, but cannot drive them to belief; it can put a seal upon the lips, but, beneath, the thoughts will flow on unchecked. Unitarianism authorizes no other force than the force of argument, no other restraint than that which is imposed by reason — that divine inspiration, the very possession of which involves the obligation of faithful use — for it has been well said, "he that will not reason is a bigot, he that cannot reason is a fool, and he that dares not reason is a slave."

How much allowance, too, must be made for prejudices; those tares, which, if rooted up too suddenly, may bear with them the purest feelings, the soundest

principles. The opinions and systems, to which men become attached in early life, how fondly are they cherished, even to their declining day! They associate them with the innocence and happiness of infancy; they learned to value them, from the instructions and example of those they revered; and they will not believe that such opinions can be false, for they think that such belief must make them miserable. And when, at last, they know them to be wrong, or defective, it seems as if one of the supports of life was taken away, — as if a friend, honored and loved from childhood, is found at last to have been throughout a selfish deceiver. It is not to be wondered at, that any should be reluctant to give up what they have long considered sacred, that they should resign, with an aching heart, what they feel to be abuses; for they feel too that they have grown old with them; and whilst the mind acknowledges the truth and value of the new opinions presented, the heart but sorrows that it is in the midst of a new generation. All around is strange, nothing speaks of loved remembrances; they are in a rich and smiling land, but they are exiles, and weep that they are so, from the rocks and deserts they once loved so well.

It is because Unitarians have consulted these feelings of the heart, these principles of the mind, that they have been visited with the reproach of indifference, lukewarmness. Because they do not compass sea and land in a fever of proselytism: because they do not break in upon the circle of domestic peace, nor creep in privily to lead away infancy, that cannot realize the full meaning of religious truth; the sick, whose minds are enfeebled by disease; the timid, who are easily frightened by denun-

ciations; unpractised minds, which know but little of differences in faith; because they do not seek to fulfil Scripture, by setting kindred at variance with each other; they have been burdened with the charge of caring nothing for the souls of men. Their liberality has been imputed to them as a crime, and they have been accused of maintaining that it is of no consequence what religious opinions are held. It is because they *do* care for the souls of men, their own and those of others, that they cleave to their opinions through all evil report — opinions which they believe to be the truth of God, and as such best calculated for the good of man.

They believe, too, that "God is no respecter of persons, but that, in every nation, he that feareth him, and worketh righteousness, is accepted with him;" and this belief keeps them from imposition of creeds, the cry of heresy, mourning over the apostasy of other sects, or denouncing the divine wrath against those who choose another interpretation of God's word.

They wish none to receive their opinions, unless thoroughly convinced of their correctness. They believe that the great object of religion is to make men good. But — though they are persuaded that the doctrines which they embrace are best calculated to secure this important end — they would pray to be delivered from the guilt of asserting that goodness is confined to their number, or denying that the wise and good have differed, and do differ from them, who are yet pure in heart and upright in life, the worthy subjects of God's favor here and hereafter.

So long as the Bible declares, that the prayer of sin-

cere piety shall not rise unheard, nor the cup of cold water, given in the spirit of kindness, lose its reward; so long must they believe, that the life recommends to God—that conduct, not opinion, is the condition of salvation. If this is error, then was the Apostle Peter deceived in his declaration to the devout Cornelius, and the heavenly vision nothing but an idle dream. If this is error, then was the Apostle Paul deceived when he said that charity is greater than faith. If this is error, then was our Saviour deceived when he promised life eternal to the blessed of his Father, not because they believed, but because they did. If this is error, then are Unitarians deceived.

And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their head; they shall obtain joy and gladness, and sorrow and sighing shall flee away.

The happiness of man is the great end of the dispensations of his Maker. God has never left himself without witness of this, in the provisions he has made for his rational offspring, and the constitution he has bestowed on them; the stores of nature thrown open to them; and the appetites which fit them for enjoyment. The beauties of creation, the rejoicings of nature, delight the eye, fill up the ear; but they have a further power in them — they declare, in an intelligible voice, the kindness of Him, who rules over and blesses all. The same benevolent intention is plainly discoverable in the revelation which God has made of his purposes and requirements—happiness being the great end of what is imposed on belief, or enjoined on practice. This happiness, it is true,

is worthy the All-pure to provide, and an immortal being to enjoy, and consists in the imitation of divine excellence. Still, it is a happiness suited to the character and condition of those to whom it is given, and the path that leads to it is a path of pleasantness; every doctrine sheds light upon its meaning, every rule of duty is a help to its attainment.

Any system, therefore, that claims to be the true interpretation of Christianity, and the way pointed out by the Prophet, must be such as is calculated to secure present happiness, as well as that which is promised in hereafter; must inspire into the heart of man, gladness on earth, as well as hold forth the everlasting joy of the future. This is best done, and only done, by enlightened, cheering, views of the divine character, rational views of man's several duties, and an animating faith and hope as to final condition.

Unitarianism is all this, and it therefore claims to be the truth. Its views of the character of God are most consistent with what his works and word tell us, of his infinite benevolence. That benevolence, which includes within itself every moral perfection that most nearly concerns the well being of the creature; which invites to obedience, rewards conformity, and punishes transgression, in the same unchanging and unchangeable desire for the good of man. Unitarianism maintains, in the fullest sense, that "God is love;" that this love is universal, not limited to a few, chosen out from mere good pleasure, but shed abroad on all who will love and serve; free, not purchased by any sacrifice of innocence for guilt, but readily and largely bestowed on the reformation of the offender; constant, with no cessation, interruption,

but continual as the needs of man and the perfections of God, those perfections which, thus interpreted, must create in every one capable of pure and elevated feeling, that blessed spirit of filial confidence, the fruit of which is joy and peace.

With regard to human duty, Unitarianism entertains views equally cheering, and consistent with the capability of man and the requirements of God. It maintains that man is capable of doing the will of God, just so far as it is enjoined, and that all who will thus do, shall be rewarded; for, happiness is not of arbitrary appointment, but is made to depend on character, and character is not the result of an irresistible divine influence, but is built up by the careful diligence of years, in the faithful use of moral and intellectual powers; — thus it presents the most animating motive to persevering obedience, in the assurance, that the peace of every individual is the work of his own hands.

Unitarianism deals in simple and direct rules, for it makes religion to be practical. It has no promise of supernatural interposition, looks upon extravagance as but poor proof of piety, and holds that Heaven is never pleased when men become unreasonable and absurd. It has no useless terrors to distract the timid, no unhallowed gloom to drive the fearful to despair; but maintains, that men cannot be truly good and of course not truly happy, while under the influence of a heart-withering melancholy, — "for, God loveth a cheerful giver," whether the offering be piety to Him, or benevolence to man.

When it looks forward to the future, Unitarianism has no vain speculations to amuse an idle curiosity, and make men fancy themselves religious, when they are only

inquisitive. It has no weak dreams of millennial bliss, no tales of the reign of saints on earth—for it will not carry the worldly spirit of romance into the kingdom of Christ. Neither does it rashly draw aside the veil, which the All-wise has interposed between us who live, and those who have gone to their account. However any of its advocates may indulge in such speculations, (and how very rarely is this ever the case) the system itself is in no way accountable, for none of its doctrines furnish ground or authority for searching into the nature and degree of the happiness of the blessed, or the duration and intensity of the misery of the sinful. Much less in that unmerciful spirit which takes the judgment from the hand of God, and peoples the regions of despair with those who are feared or hated on earth. No! the charity which it cherishes here, it would extend beyond the grave, in the hope that men may be happy, though it should fail on earth to make them so.

With such questions Unitarianism meddles not, but holds only the plain truth, which it gathers from the Bible. That the future shall be a state of retribution, where men shall be judged, not according to ability and opportunity, but according to improvement, neglect, or abuse. Where truth and falsehood, holiness and impurity, virtue and sin, shall be followed by those consequences so proper under the government of a perfectly righteous Being, and so consistent with the necessary connexion, which he himself has established, between sin and misery, holiness and happiness. But in what those consequences consist, in what manner they are to be inflicted, is left among those questions, which minister not to edifying; and which are safely trusted in the hands

of Him, who is too wise to err, too righteous to do wrong, too benevolent not to consult the best interests of his creatures.

If Unitarianism is thus a way of gladness for the present—by its views of belief and duty—it abounds no less in strength and peace for the season of man's greatest need, the hour of sickness and death. It might, indeed, be deemed superfluous to insist on this; for — as life is a state of discipline for hereafter, and religion given to make this discipline effectual — that system which is best calculated to promote a good life, it might seem, plainly enough, would be the best calculated to afford comfort in the dying hour; for, if a good life is the best preparation for hereafter, it surely must be the best preparation for death.

In order to judge fairly of the worth of any system, it must be considered as it is in itself; there must be no doctrines mingled up with it which do not belong to it — there must be no half-way reception of its opinions. None believe that men can enjoy the full comforts of Christianity, when, instead of being *altogether*, they are but *almost* Christians; let Unitarianism be judged on this same principle. Let not any who cherish a belief that man is created wholly evil, incapable of loving and obeying God—and, of course, with nothing to rest on, but the infinite atonement for sin, made by the sufferings and death of Christ—let not such condemn Unitarianism, because it gives them no comfort in the dying hour; it does not indeed, nor can it, whilst such doctrines are maintained, in which it has no part nor lot.

But the objection thus urged, has no more force against Unitarianism, than one of a similar character would have

had against the divine mission of Christ, coming from the lips of a heathen, and addressed to our Saviour himself — "I cannot receive your sayings, your doctrines, because they give me no comfort in death; they forbid me to build up my gilded altar, to place thereon the bleeding victim, and as the smoke of sacrifice, mingled with clouds of incense, rises to Heaven, to feel that the rich offering has secured for me an entrance there." Or if such objection were urged by the modern Hindoo — "I cannot receive your Gospel, it gives me no comfort in death, it forbids to ascend the burning funeral pile, or to cast myself beneath the wheels of the triumphant tower of Juggernaut." The plain answer to such objections would be, you must throw by such idolatrous notions; you must give up a religion which requires such cruel sacrifice; you must embrace Christianity wholly, and then will you know and feel what comfort it can give you in the hour of death.

And so with Unitarianism; — cherish no relics of a faith which it rejects; "keep not back a part" of doctrines which it condemns, and then "bring a certain part" of belief for the doctrines which it maintains; neither put "a piece of a new garment upon an old," for that which is "taken out of the new agreeth not with the old." Receive Unitarianism as it is in itself, with no alloy of other systems — separate from opinions and interpretations which it disallows — and it will be found that its views and hopes, while they shed joy and gladness on the pathway of life, will not desert the pure and trusting at its close.

Unitarianism can work no miracles for inattentive minds and careless hearts. It cannot enter the cell of

abandoned crime, and by the administration of a rite, or the magic of a word, transform the terrors of the convict into the ecstasy of the redeemed. It cannot mount the scaffold with the wretch whose hands are red with the stains of many murders, and make the agonies of detected guilt the passport to life eternal, nor make that spot of pain and shame the "threshold of Heaven." It cannot go into the chamber, where the hardy violator or decent neglecter of God's law is drawing the quick and interrupted breath, and writhing under the tortures of disease, made yet sharper by the testimony of an awakened conscience, which, with a dreadful minuteness, is gathering together the offences and impurities of years — it cannot go there with the deluding cry of "peace, peace;" — to soothe the ear never before opened to the voice of truth, to comfort the heart never before touched by the mercies of God, with the unauthorized assurance, that if he will but renounce all merit of personal righteousness, (what has he to renounce?) lay all the burden of his sins at the cross of Christ, and trust wholly to the efficacy of his atoning blood, all shall yet be well.

Unitarianism has no *comforting* doctrines like these; no such expedient for making a holy life a useless thing; no promise that the negligencies and perversities of years shall be all wiped away by the shudderings of despair, the groans and confessions thus wrung out from a heart that has never loved God as a benefactor, and now but fears to meet him as a judge. It can but repeat the promise of the Lord, "I will be merciful to their unrighteousness." The sting of death is sin; whatever keeps back from sin, then, tears away that sting, and

what shall make death peaceful, if the recollection of a well spent life must fail to do it? If the whole of this life is no more than sufficient to prepare for another, how can a few hours—filled up with bodily suffering, which distracts the thoughts, obscures the judgment, harasses the feelings — restore the sinner to purity, any more than sudden penitence can, in a moment, give back bloom and vigor to a constitution, broken down by the excesses of years.

Unitarianism has its strength and peace for a dying hour. It does not inspire unnatural transports, which seem rather the delirium of nervous excitement, than the triumph of faith. It encourages no display of heated feeling, to be noted down and sent forth into the world, as "witness to the truth," though giving but poor proof of that humility and deep devotion, with which the soul should be committed into the hands of God. It cannot call the strong language of passion the victory of the Gospel, any more than misname the feebleness of the body, an apostasy from the faith.

But, if unshaken trust in the Heavenly Father; the convictions of enlightened faith; the repose of a rational but exalted piety; gratitude for past mercies; sorrow for every deficiency and offence; humble reliance on the mercy of God for forgiveness and acceptance; patient submission to his will, and all the grief and trial it imposes; the cheering hope of a mind and heart settled in the love of truth, and persuasion of the benevolence of Him who gives life and takes it again;—if such doctrines and hopes can bring peace to the bed of death; then can Unitarianism support man as he sinks into the grave, and give strength and comfort to this mortal when called to put on immortality.

I have now finished what I had to say — for, my aim was to give but a sketch, not a complete system. I have detained you very long, yet how much more might be said, how much longer time do I need to show, even further, that the true interpretation of the Gospel, and the description of the Prophet is found in those opinions cherished in this place. I shall add but a few words. Let it be understood — I wish to have it so — that what I have said, I have said in charity with the sincere and honorable of all denominations. In the present state of theological opinion, it is impossible in defending what is felt to be truth, not to oppose what is felt to be error. Against such errors have my observations been directed, not against those who hold them—against doctrine, not personal character. In maintaining the doctrines of Unitarianism, as being most consistent with the perfections of God, and best calculated to make men good and acceptable in his sight: I have not intended to assert that none of those who reject those doctrines are good and acceptable. If I were unwise enough to say so, the voice of daily experience would contradict me: if I were unchristian enough to say so, the very doctrines I uphold would condemn me. The very end of religion is moral excellence not opinion, character and not belief, and I would pray against being so foolish and sinful, as to "neglect or cut down the tree, whose fruit is good and whose branches are flourishing, because I judge unfavorably of the soil in which it grows." Still I would maintain, explicitly and earnestly, that Unitarianism is the soil most favorable to the growth of moral excellence; not that those who receive it are always better than other men, for here again I speak of doctrines, not personal character. Prac-

tice does not necessarily prove nor disprove the correctness of opinion, and if an individual will not permit the system he embraces, (let that system be what it may,) to influence his heart and life, his example must not be urged, neither for, nor against, that system.

I have not spoken as the organ of any council, the delegated representative of any body of men. Though I am persuaded, that few, if any, Unitarians would refuse assent to the opinions I have stated, still, they are not responsible for what any individual may utter.

I have spoken for myself, and for you who placed me here to explain, and recommend, and vindicate, what we both felt to be the truth. I have chosen this time to speak, because, a few days ago and four years were numbered since I first stood here your elected minister ;* and at the return of such seasons, it is well to stop, look back, compare what has been with what is, that we may the better look forward, and resolve, what, if God pleases, shall be. What I have said to day, is "even the same that I said unto you from the beginning," the same great truths, which the study and observation of those four years, have taught me something better to understand, more deeply to feel, more firmly to maintain. I have stood alone, with no voice but yours to encourage, no hands but yours to support, yet having these, I have not been alone; and when I look back on the unexpected measure of strength I have enjoyed, I feel that I may also reverently add, "I am not alone, because the Father is with me."

With that hope, which the mercies of the past inspire, let us go gladly on. Extending to others what we ask from them—the hand of Christian fellowship—but neither

* This Sermon was first printed at Burlington, Vt. in 1826.

giving nor receiving it as favor, only as what is due from one sincere disciple to another. With manly charity for all, who say that men should "worship in this mountain," or that "Jerusalem is the place." Firmly but fairly maintaining the belief, that wherever sincerity and uprightness breathe the prayer, or perform the duty, God is there, to hear, to witness, and accept. Rejoicing in the assurance that "the hour cometh," and now is, when the *true* worshippers shall worship *the Father*, in spirit and in truth.

The views we advocate must triumph—for "truth is mighty,"—over misconception, opposition, faint-heartedness. The gathered shadows of darker ages are rolling back from the minds of men. The human intellect, which has so nobly started forward in the path of human science, is breaking away from the bondage of spiritual error, and hastening on to the light and liberty of religious truth. Here, some solitary individual, with patient research and unassisted endeavor, is throwing off, one by one, those doctrines which we have rejected. There, churches are erected and hundreds are pressing into them, with eager steps and thankful hearts.

God's blessing will be on this Way, for it is His own Way. Though we shall pass along with the passing days, to where hope shall be realized, faith end in knowledge, and charity only remain;—yet on earth, shall this "Way of the Lord," be trodden in security and gladness by his immortal offspring; till the happy period shall come, when in the countless assemblies of the followers of Jesus, the ministers of his Gospel shall proclaim, "To us there is *but* ONE GOD the FATHER," and all the people shall say AMEN.

1st Series. No. 217.

MEADVILLE THEOLOGICAL SCHOOL.

A

REPORT

TO THE

EXECUTIVE COMMITTEE OF THE AMERICAN UNITARIAN ASSOCIATION.

BY REV. RUFUS P. STEBBINS.

PRINTED FOR THE
American Unitarian Association.

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REPORT

TO THE EXECUTIVE COMMITTEE OF THE AMERICAN UNITARIAN ASSOCIATION.

Gentlemen,

Having been called by you to preside over the Theological School recently established at Meadville, Penn., I embrace this opportunity to make my First Annual Report, of the necessity, the condition, and prospects of the School.

The necessity of providing further means of theological education to liberal Christians, of whatever denomination, has been long felt in the western portion of our country. Efforts have been made, from time to time, for some years past, to furnish, either at a public school or by private teaching, better facilities for those who desired them in their preparation for the Christian ministry. The attempt which was made to open a school at Buffalo, some years since, failed, on account of the derangement of the business of those who were most interested in its establishment. Individuals had generously offered to furnish instruction to any who were disposed to avail themselves of it; but still nothing had been accomplished commensurate with the necessity of the case. The ne-

cessity was great. The institutions which were established for the promotion of theological education, were exclusive in their character, and poorly endowed. They were established, for the most part, to build up a sect, by teaching a creed. They were not founded for the purpose of training an enlightened ministry, by encouraging independent inquiry. Such institutions did not supply the want. There were enough of them, but they were not of the right stamp. There was no want of numbers, there was a want of the desired character. They were necessarily poorly endowed, from their multiplicity. Minds were cramped, not enlarged, by their narrow systems of instruction. The demand for a new school was not owing to a deficiency in the number of that kind of institution, but to the system of instruction adopted in them.

The mode of instruction adopted in those institutions, and their sectarian character, would not alone have rendered it necessary that another institution should be established. Had the population all received the opinions of these institutions, and subscribed to their articles of faith, the necessity would not have arisen for the foundation of another school. But such was not the case. Tens of thousands were scattered all through the West, who had no sympathy either with the institutions or the preaching of those whom they sent forth. Thousands of families had gone out from the vallies and hills of New England, from the free altars of her churches, who found themselves entirely cut off from religious sympathy and Christian ordinance. The baptismal water might not be sprinkled upon the foreheads of their children, or the sacramental bread broken for them, as a token of their love to the Saviour. The established ministry, instead of

furnishing them with spiritual manna, often held itself and its opinions up to reproach or suspicion. They cried for a more liberal class of religious teachers, men of more generous affections and comprehensive sympathies. Their hearts were yearning for kinder words, and tenderer treatment. They looked back to the altars they had left behind them, with a more intense as well as nobler desire than the Israelites felt in the wilderness, when they thought of Egypt. We, their kinsmen according to the flesh, and brothers in the church, had compassion upon them, and endeavored to relieve their distrust and satisfy their desires. Ministers were sent out from year to year, even to the detriment of the societies in New England, to break to them the bread of life. But the five loaves, among the five thousand, could not be multiplied to meet the wants of all. And the cry for aid, for the voice of the preacher, was growing louder and wider, and more imperative. It would not do to put out the fires on the altars at home, to kindle new fires abroad. There were not men enough in the field to supply the New England pulpits. To meet this demand, thus imperatively and continually made, with increasing earnestness, the school at Meadville was established.

Had there been no further reason for its establishment, it would seem that the work was a necessary one. But this was not the only reason. Other, and to my mind still weightier reasons existed, for the establishment of the school. There are thousands, scattered all through the West, who are entirely dissatisfied with the old views of religion which they hear presented, and who, from want of better information, are waning into irreligion. They would rejoice to receive more liberal, rational,

Christian views of Christianity. The dogmatism of sects, the electioneering of ecclesiastic bodies, the tyranny of ecclesiastical dominion, they eschew and detest. Many of these persons have been acquainted with liberal and better views of Christianity, through the writings of our ministers, and would be ready to support a religious teacher of such views were he to be had. Such persons demanded our sympathy and aid, as well as those who had gone out from our own societies. The Calvinism of the West and the East is further asunder than the places themselves, and not a few, who leave Calvinistic churches here, unite with liberal Christians there. They find with them more sympathy than with those of their own name. Indeed, a continued accession is made to the number of liberal Christians through all the West; and they needed ministers of a liberal character. Other institutions did not furnish them; we must do so; and to do it, as far as possible, the school was established.

But this is not all. There is a large class of liberal Christians, whose wants this school is designed to supply. From the first movement towards its establishment they have taken a deep and active interest in its success. I refer to the Christian denomination. They are the advocates of free inquiry, and religious freedom. They have taken the same grounds on the rights of conscience and individual freedom which the Unitarians took in New England. They are a numerous body, numbering about one hundred and fifty thousand communicants, and fifteen hundred preachers. They have an academy in New Hampshire, and another in Western New York. They are making exertions to establish a college in Ohio, and the building is, I believe, going up. They are an active,

self-sacrificing, religious people. Their views of Christian truth are so similar to those called Unitarian, that there is no difficulty in uniting our efforts with theirs in the support of a theological school. Indeed, as far as my intercourse with them is concerned, which, thus far, I am sorry to say has been rather limited, I find them of us, or find we are of them. Perhaps we have more fuel, they more fire. At any rate, they are anxious to assist the school. Their means, their prayers, are ours, and ours are theirs. One of their preachers remarked to me, that we must find the money, they would find the men. And men they can and will furnish, who are devoted to the work of the Gospel ministry; men whose whole soul is an offering to the work; men who will endure hardship to preach the gospel of the kingdom of God. These men are poor in the things of this world, save strong constitutions and firm health, but they are rich in faith, and have a treasure of perseverance which will not soon fail them. They are educated among the people to whom they are to minister, and will be able to meet their wants. They feel the need of more education, and are ready to make any sacrifice to obtain it. Some who have been in the ministry for some years, are at the school, endeavoring to prepare themselves more thoroughly for the work. Such men have a claim upon our aid, as well as Christian sympathy. They are fellow disciples with us of the Master; and though not called by the same name, their hearts and ours long for the same great objects, and are working for the same great end,— freedom from ecclesiastical tyranny and sin. The interest which this denomination have manifested in the school, is cheering to the heart. Their young men will go forth from the school to supply the wants not

only of their own churches, but also of ours. They will preach, as they do preach, a gospel which will satisfy the wants of our people in that region of country. Their people and ours can meet in the same church, bow before the same altar, and listen to the same minister. How important, then, that we should establish a school which will educate men who will edify both denominations? Could there be a case supposed, more favorable for illustrating the truth, that in helping others we are helping ourselves? There are numerous societies of our Christian friends that have no preaching, because no preacher is to be found; and they have no means established to educate them as well as many of their societies require them to be educated. The school will furnish both the means and the education; and by furnishing them, we are helping to sustain societies where liberal Christians of other names can joyfully worship.

These three reasons seem to be sufficient to show the necessity of the school. But it may be asked here, Why not educate these young men at Cambridge, and save the expense of another institution? The question is a reasonable one, and should be answered. In the first place, the requisitions upon students who enter the school at Cambridge are so great, that many of the men of whom I speak could not connect themselves with that institution. And it would not be well to lower these requisitions, as they are never too high for the New England pulpit. Then the expense at Cambridge would be such, that these men could not avail themselves of the means of instruction there furnished. Most of them, as before suggested, are poor, and could do but little for themselves, and the church would not be willing to sustain

them entirely by its bounty; nor would it be well to do so, even if it were willing. The distance, also, is so great, that the expense of travelling would be a burden; and the different mode of living would, to a certain extent, render a change unpleasant, — hence undesirable.

Such are some of the reasons which forbid students from the west coming to the extreme east, for the purpose of theological education. Whether they are theoretically satisfactory, or not, they are practically sufficient. A school at the West, adapted in its terms of admission to the general education of the people, in its mode of instruction to the age and capacities of religious men who would enter the ministry, in its expenses to the small means of those who would enjoy its advantages, and the churches, in its liberality, breathing the comprehensive spirit of Christian charity, seemed imperatively demanded in the western country; and it has been established through your liberality, and the munificence of an individual.* I have dwelt thus long upon the necessity of the establishment of such a school, because I am aware, that there are sound reasons why such institutions should not be multiplied. There is danger of making theological, as well as other education, poor and meagre, by dividing the funds which are contributed to its support. The present instance is to me not a division, but an addition to the means of a sounder theological preparation for the ministry. To attempt to educate men at Cambridge, for that illimitable field of labor which opens to them in the West, is worse than vain. The kind of education, the expense, in a word, everything is against it. Give to the young men, who are entering upon the work of the min-

* H. J. Huidekoper, Esq.

istry in this region, the means of education, and they will be able to work more efficiently than men born and educated in New England; for the most obvious of reasons, that they are already imbued with the western spirit. A few hundred dollars expended in furnishing the means of education here, will do more for the spread of a liberal faith, and a deep Christian charity, than the same number of thousands would do if expended there. I would not speak too strongly, but I am fully convinced, that the true mode of spreading through the western country rational views of Christianity, and supplying destitute societies of our own and the Christian denomination, is the support of the Theological School at Meadville.

I turn now to make a statement of the present condition of the school. Divinity Hall is a brick building, sufficiently large to accomodate the school with a chapel, capacious enough to seat two hundred persons; and two lecture-rooms, of ample size for any number of students who may attend the exercises. There are about nine hundred volumes belonging to the library, and large additions have been made during the past few weeks; so that the number must now amount to upwards of fifteen hundred. The Junior class, the only class of the last year, it being the first year of the school, consisted of nine members. All of these remain another year, and there will probably be an addition of from ten to fifteen this year. The students who have attended the last year have been self-denying men, "full of faith and the holy spirit." They have endured fatigue almost beyond what the human constitution will bear, to supply destitute pulpits, and continue their studies; some have walked twenty, and

even thirty miles to preach; rising at three o'clock on Monday morning, in order to return in season for the exercise of the class. In our scarcity of text-books, they would occupy the night in study, to give others a chance of using the book. Indeed, they are ready to make any sacrifice, to improve their knowledge of Christian theology.

Boarding has been obtained in private families in the village, at reasonable rates, but not as low as should be obtained. It was impossible, in the commencement, to make every arrangement desirable. It was not known that any students would come; and if they should, we could not tell how they might prefer to live. For the coming year, better arrangements have been made. A house has been leased for the use of the students, and a small family hired to do their work, under the supervision of the professors. The entire cost of board, room-rent, fuel, lights, and washing, need not exceed, at the highest, one dollar per week, and may fall below it, if fourteen or more of the students unite in that mode of boarding. This brings the expense, exclusive of incidentals and clothing, down to forty dollars, or less, per year. This estimate is based upon the actual cost of the establishment. It is not intended, that any money shall be made out of it. The cost of food is based upon the expenses of board in one of our New England colleges. At any rate, if the members of the school are willing to live, as I have no doubt they will be, economically, the above amount will cover their expenses. Surely, this is cheap enough. The demand upon the churches will be small, very small. If a student can receive thirty dollars a year from the churches, to aid him in his course, I have

no doubt he will raise the rest. At least, thirty dollars at Meadville will be as good to a young man there, as one hundred and twenty, which is a scholarship at Cambridge, are to a student here.

The professors are sustained, as you know, one by the generous appropriation of your association, and his labors as preacher to the Congregational society in Meadville; the other gives his time and services to the institution, — a most noble consecration! Thus far, the condition of the school has been far more flourishing than I had dared to hope it would be. It has more than fulfilled the expectations of its friends.

As to its future prospects, it becomes us, perhaps, not to be too sanguine. At present, they appear well, — could not be better. It is intended to get incorporated during the year; a step which must be taken with care. Most institutions are so tied up by their acts of incorporation, that they are ever afterward perplexed in their operations. This we shall endeavor to avoid.

Should the number of students increase, so that when the three classes are full, they would amount to twenty or thirty, it will probably be necessary to build a boarding-house; it would be economical, as well as necessary to do so. The expense would be small, the advantages great; we should escape the evil and expense of removing from house to house, and, more than all, could ornament the premises, and cultivate the taste by pleasant grounds. At present, however, it seems that the proper course to take, is to furnish the school with funds for the year. An appropriation of thirty dollars to needy and talented students would be well, as it seems necessary. They should not be wholly supported; entire freedom from effort to

support one's self takes away independence, and renders one inefficient. Self-denial and effort must be practised while one is preparing for the ministry, would he succeed when he enters it. A man must know what it costs him to live, and feel that he can sustain himself, if he mean not to be tempted to sell his integrity for bread, when he goes out on his mission. Let the student practise rigid economy while in the school, but do not starve or overwork him.

Our course of study is arranged for three years; in such a manner, however, that students who wish can remain one or two years only, and still no extra classes be needed. In this arrrangement much extra labor will be saved the teachers, and much will be gained by the students in opportunity of improvement. The first year of the regular course is adapted to give discipline, as well as information to the students. This is the more important, as many of them have not enjoyed the advantages of a good early education. Probably, as our experience increases, our system will need modifying. At present, it promises to work very well.

Such, Gentlemen, appears to me to be the necessity, the present condition, and future prospects of our school. It was founded in the belief that it was needed, — that the western country required such an institution. The strong interest which has been manifested in it, by all liberal Christians, is prophetic of its success. Let it be sustained, and many will rejoice in a more rational and Christian teaching; societies now destitute of preachers will be supplied; our Christian friends, who have so cordially united with us in this work, will be enabled to educate their young preachers, to supply their waste

places; and our influence will go forth to modify the harsh features of the theology of other denominations. Unitarianism, under that name, may not rapidly increase; it probably will not. But that will increase which is better, — a more generous spirit among the sects; a more rational exposition of the old theology; — and liberal opinions will be formed under other names. Thus, by promoting the cause of theological education at the West, you will promote the interests of vital piety and Christian charity.

Praying that your efforts in this work may be blessed, and that this school of the prophets may be a fountain of life to the church,

I remain your servant in Christ,

Rufus P. Stebbins.

Meadville, August, 1845.

NOTE.

It may be well to add a few particulars in a note, for the benefit of those who do not understand the character of the Theological School at Meadville.

It is open to students of all denominations. No test is required, in order to enjoy its advantages. A knowledge of the languages is not *required* of the students, though it is highly desirable; and aid will be given to such students as desire it in attaining a knowledge of them. It is not the design of the School to give instruction in the rudiments of the languages, and it will be done only in rare instances, the occupation of the professors not permitting more.

The regular course of study in the School, which embraces three years, is similar to that at Cambridge, and other Theological Schools in the country. During the first year, attention is given to a few branches which are not taught in other institutions, owing to the higher character of their requisitions upon entering. It is not the object of the Teachers to fix their opinions upon the students, but to aid them in forming opinions for themselves. Freedom of investigation is encouraged and urged.

The text-books and tuition are without charge to the students. The Teachers receive no compensation from the students.

Mr. Stebbins is sustained, in part, by a guarantee of a portion of his salary, for the term of five years, made by the Unitarian Association. Mr. Hosmer has no compensation but the payment of his expenses, and the supply of his pulpit during his

absence to deliver to the School his lectures on Pastoral Care. Mr. Huidekoper generously gives his entire services to the School.

It will be seen that the School has no funds, not even for indigent students. Should the Institution succeed, it will be seen from this statement, that funds will be needed to endow at least one professorship, and aid needy students, as well as to replenish the library. It is presumed that such funds can be raised as soon as good reason can be given why they should be. Already generous contributions have been made to start the School. A number of individuals have given scholarships of thirty dollars each, for indigent students. Such an amount, given to worthy young men, will enable many churches, in the destitute portions of our country, to receive an able and educated pastor.

There is reason to believe, from the interest manifested in this undertaking by the churches in New England, that the School will not languish for the want of funds: that devoted young men will not be driven by poverty, by the want of thirty dollars a year, from the very horns of the altar. To the liberal churches in the country the School looks for support; it has faith that it will receive it.

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JESUS AND HIS DISCIPLES

IN THE

JEWISH SYNAGOGUES.

BY REV. A. D. WHEELER.

PRINTED FOR THE
American Unitarian Association.

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JESUS AND HIS DISCIPLES IN THE JEWISH SYNAGOGUES.

The following pages will contain an argument in support of truth and charity, drawn from established and generally admitted Facts.

The facts to be considered are these: —

1. The nature and design of the Jewish synagogue worship were substantially the same as those for which Christian worship was instituted.

2. The Jews, in the time of our Saviour, were believers in the strict unity of God, and their worship, of course, must have been consistent with the Unitarian belief.

3. Jesus and his Disciples were in the habitual practice of assembling with the Jews in their synagogues, and of taking a part in the public ministrations.

4. Though frequent controversies arose between them in relation to various other subjects, *there was never any controversy between them in relation to the nature of God.*

If these several positions can be sustained, then these two *inferences* will be unavoidable.

1. That neither Jesus nor his Apostles ever taught anything, upon this subject, which was at variance with the common belief, and with the ordinary instructions of the synagogue.

2. That, if it were to be conceded, that such a difference existed; they could not have deemed it of sufficient importance to justify them, in refusing to unite with those who differed, in all the services which it was customary to perform.

We will examine the topics, as they are arranged under these different heads, that we may the better judge how far these inferences are warranted.

First Fact. — The nature and design of the Jewish synagogue worship were substantially the same as those of Christian worship. Synagogues were built for nearly the same objects as our present churches; they were frequented from very nearly the same motives; and the services performed in them, were essentially of the same kind.

Churches are built for the accommodation of the people who would like to attend them. Hence they must be numerous, and we find them in all places, where there is a sufficient population to support them. The same was the case with the synagogues. They were to be found, not only throughout all Judea, and the provinces adjacent, but in every region and in every city where the Jews resided in sufficient numbers to render them necessary or desirable. Thus, we read of the synagogues of the Libertines, and Cyrenians, and Alexandrians, in Africa; also of those in Cilicia and Asia. Mention is likewise made in the New Testament, of synagogues, in Antioch, Pisidia,

in Iconium, in Thessalonica, in Athens, in Corinth, at Ephesus, at Damascus, at Salamis, and many other places. In Jerusalem alone there are said to have been several hundred. *And these were organized religious societies; having permanent officers and established regulations*, as we may find abundant proof in the Scriptures. Moreover, the ordinary gathering of the people, in their synagogues, was upon the Sabbath. However the fact might have been, we do not read of their assembling in them upon any other day.

In Christian churches, the ordinary religious services are the following: —

1. Prayer and praise.
2. The reading of the Scriptures.
3. Religious instruction and exhortation.

The same services were ordinarily performed in the synagogues.

It is said of the Scribes and the Pharisees, that "they loved to *pray* standing in the synagogues." So likewise we are told that "Moses, of old time, hath in every city them that *preach him, being read in the synagogues every Sabbath day*." And it is recorded that when Paul and Barnabas, with their company, on one occasion, entered into the synagogue of Antioch, and had taken their seats, the rulers of the synagogue, after the reading of the law and the prophets, sent unto them, saying, "Men and brethren, if ye have any word of *exhortation* for the people, say on."

Evidence of the same kind may be greatly multiplied, and more will be necessarily adduced in speaking of the practice of Jesus and his followers. This point may,

therefore, be regarded as established, and we will proceed to the next.

Second Fact. — The Jews, in the time of our Saviour, were all believers in the strict unity of God, and their worship, of course, must have been consistent with such a belief.

This is generally, and I know not but universally, conceded by intelligent men, in all denominations. And the fact is usually accounted for, by saying, that the Jews had corrupted their religion, and departed from the ancient faith of the nation. But this explanation, whether true or false, has nothing to do with my present purpose, and will, in no manner, affect the result of my argument. All I wish now to establish, is the fact itself, without any reference to its causes. So far as relates to the Messiah, the Jews were looking for nothing more than a temporal deliverer — a triumphant earthly monarch, who should establish his throne at Jerusalem, and deliver them from the power of their oppressors. This, too, is generally admitted even by Trinitarian critics and expositors. Says Thomas Hartwell Horne, in his "Introduction to the Knowledge and Study of the Holy Scriptures;" "What was thus figuratively spoken (that is, by the prophets in relation to the character and office of Christ,) the Jews had expounded literally; and these traditionary expositions, being transmitted from generation to generation, produced in the Jews a notion of a mighty temporal prince" "They looked for a prince, of they knew not what, high extraction." "They were pleasing themselves with gaudy dreams of greatness; and with the prospect of conquest and empire." "They hoped to enjoy certain

rights and privileges above the rest of mankind. They expected to become lords of the nations, and to have Jerusalem for the seat of empire." Of course, with such views and expectations, respecting the nature and character of the Messiah, it is impossible that they should have been believers in his supreme divinity.

But if no such concessions had been made, and if we had no evidence of the fact, beyond what we can find upon the pages of the New Testament, I see not how any one, who reads it carefully, can avoid coming to the same conclusion.

The very first of all the commandments, and one which was deemed of so much importance, in the Jewish economy, that every possible method was adopted to impress it upon the minds and hearts of the people; and they were directed to teach the words to their children — to talk of them when sitting in their houses and walking by the way — when rising up to labor, and when lying down to rest; to bind them for a sign upon their hands — to make them as frontlets between the eyes — and to write them upon the posts and doors of their houses, so that they might never be from sight nor from mind; began with this remarkable, and emphatic declaration. "Hear, O Israel, the Lord our God is one Lord." And so strictly did they always adhere to this fundamental truth, that never, except when they were occasionally beguiled into the idolatry of the surrounding Gentile nations, would they tolerate even the least seeming violation of it.

Especially was this the case, when Jesus came among them, unfolding the principles of the Gospel, and proclaiming that the kingdom of heaven was at hand. For when

a certain Scribe came to him, asking him, "Master, which is the first commandment of all?" and Jesus, in reply, repeated to him these words of the law; the Scribe answered, "Well, master, thou hast said the truth, for there is ONE GOD, and there is NONE OTHER BUT HE."

How ready the Jews were to cavil and find fault, and to make the most, and the worst, out of any merely incidental remark, particularly when it was supposed to derogate in the least from the honor which is due to the Father, is manifest from their conduct towards him, and their treatment of him, on various occasions.

He merely said to them, "My Father worketh hitherto, and I work;" and they sought to kill him, because he had called God his Father — making himself, as they affirmed, *equal* with God. He merely declared himself to be one with God, in the same sense that he prayed that all his disciples might become one, and immediately they took up stones to stone him, because, according to their perversion of his meaning, he had spoken blasphemy, and being a man, *had "made himself God."* He said, "Hereafter ye shall see the Son of man sitting on the right hand of power," and the high priest rent his clothes, and cried out, "Behold now ye have heard his blasphemy." "What further need have we of witnesses?" So extremely sensitive were they in relation to everything, which they deemed an encroachment upon the divine prerogatives; so exceedingly jealous were they, for the honor of God, and the unrivalled glory of his natural attributes, and the perfections of his character.

And the Jews are still believers in the same doctrine. In every Jewish synagogue, within the broad circumference of the globe, the strict personal unity of God is pro-

fessed and taught. Wherever among this extraordinary and widely scattered people, Moses and the prophets continue to be read, the same belief is prevalent. Wherever an individual can be found, who still adheres to the faith of his fathers, he will assent to the words of the Jewish creed, "I BELIEVE WITH A PERFECT FAITH THAT THE CREATOR IS ONE, THAT NO UNITY IS LIKE HIS, AND THAT HE ALONE, OUR GOD, WAS AND IS, AND SHALL BE."

All this will serve to corroborate the statement, that the Jews, in the time of our Saviour, could not have been Trinitarians. The Jewish Rabbins did not so teach. The Jewish people did not thus believe.

THIRD FACT. — Jesus and his disciples were in the habitual practice of assembling with the Jews in their synagogues, and of participating in their religious worship.

We are informed, in the Gospel of Luke, that Jesus "taught in their synagogues, being glorified of all." And that "he came to Nazareth where he had been brought up, and, *as his custom was*, he went into the synagogue, on the Sabbath day, and stood up for to read."

We are informed, in the Acts of the Apostles, that when Paul and Silas had passed through Amphipolis and Apollonia, "they came to Thessalonica, where was a synagogue of the Jews; and Paul, *as his manner was*, went in unto them, and three Sabbath days reasoned with them out of the Scriptures."

And other passages, of similar import, might easily be adduced.

It is evident, therefore, that Jesus did not require his

followers, to forsake the Jewish worship, nor to withdraw themselves from the instructions of the synagogues, on account of any difference of religious belief. Nor is there a single instance upon record, in which they are known to have done it. He did admonish them to beware of the leaven of the Pharisees, which is hypocrisy. He did exhort them not to follow their evil example. He did express to them the most frequent cautions and warnings, against the errors of practice, of which the Pharisees were guilty, in their vain endeavors to keep the outside fair, while all was corruption within. But he nowhere warned them against any errors of belief, upon the subject under consideration. He nowhere forbade them to mingle with the Jewish assemblies, and to listen with attention and respect to the opinions of their rulers and elders. On the contrary, he said to them expressly; "The Scribes and the Pharisees sit in Moses' seat. All, therefore, that they bid you observe, that observe and do: but do not after their works, for they say and do not." The Jews had agreed already that if any man did confess him to be the Christ, he should be put out of the synagogue. And Jesus forewarned his disciples of the danger which they would incur, if they remained faithful to his cause. But we never read of any similar action on the part of his disciples. On the contrary, we no sooner hear of their being driven from one synagogue, than we find them in another; and as Paul asserts, "not disputing with any man, neither raising up the people, neither in the synagogues, nor in the city," but worshipping the God of their fathers, and "believing all things that are written in the law and the prophets."

Thus the third point is sustained.

Fourth Fact — Frequent controversies arose between the unbelieving Jews and the disciples of our Lord, upon various other subjects; but there was never any in relation to the nature of God.

Notwithstanding the orderly and peaceable disposition of the early Christian believers — notwithstanding they had endeavored to live in all good conscience, and to afford no just occasion for opposition and strife; yet it is well known to all, who are familiar with the events which are recorded in the New Testament, that dissensions and disturbances were very frequent on their account. The Jews could not tolerate, what they regarded as a new and pernicious heresy. They could not endure the reflection, which its growing prevalence must necessarily force upon their minds, that they had rejected, and crucified, the Messiah, their prince. There was a prejudice against the very name of the sect and its leader. There was an equal prejudice against the soul-humbling doctrines which they taught. Hence all the persecutions which were continually raised against the converts to the Christian faith.

The particular causes of offence are stated in connexion with the various instances, recorded in their history, of violence and wrong to which the believers were exposed.

Sometimes they were accused of speaking blasphemous words against Moses and against God; and then again of uttering blasphemy against the temple and the law; because, as they testified, "we have heard him say, that this Jesus shall destroy this place, and change the customs which Moses delivered unto us." Sometimes they were 'cast out,' merely for asserting that Jesus was the Christ,

and that God had raised him from the dead; sometimes for making converts among the Gentiles, and for bringing Greeks, as they supposed, into the temple; and sometimes upon the more vague and groundless charge, of being men, who were endeavoring "to turn the world upside down."

There was one question which produced dissension even among the believers themselves. Almost every church which the Apostles planted was troubled with it, and they called a council, in vain, to settle it. In spite of their authority, the controversy raged, and serious divisions, and direct opposition, in many cases, were the consequences. It was the question, *whether Gentile converts should be compelled to observe the law of Moses?*

Now, in all this multitude of accusations, with or without apparent cause, among all the offences, which were charged against them, whether believed, or feigned — among all the discussions, which ever arose in relation to all manner of subjects in the synagogues or in the churches; it is very remarkable, that there should not be *one*, in relation to that subject, with respect to which the Jews were, as we have seen, so peculiarly sensitive — *not one* in relation to a doctrine, now deemed essential, but, then so utterly at variance with the popular belief. The Bible records none; and no intimation is given by any of its writers that such an accusation was ever made, or that such a question was ever agitated.

Now what shall we do with these Facts? We cannot deny them; and what other inferences can we draw than those which were stated at the beginning?

The conclusion appears to be unavoidable, that this was a subject, with reference to which there was no

material difference of opinion. Controversies and contentions must inevitably have arisen, unless this had been the case. It is impossible to reconcile these facts, upon any other supposition. Jesus and his disciples, therefore, taught just what the Jews themselves believed and taught, namely, that "THERE IS ONE GOD, AND THERE IS NONE OTHER BUT HE."

But suppose that we were to surrender this argument. Suppose that we were to admit, merely for the sake of the admission, that a difference upon this subject really existed; and that while the Jews held to the strict unity of God, Christ and the first preachers of the Gospel inculcated the doctrine of the Trinity. What must be our conclusion then?

Certainly, it can be no other than this; that Christ and the early Christians did not regard the difference upon this point of sufficient importance to justify a separation, or a refusal to unite in the same religious services with those who were strong in the Unitarian belief.

Admit this inference, and then there is another.

If Jesus did not hesitate to teach in the synagogues, in connexion with the rulers and elders — if his disciples did not scruple to join in acts of devotion upon each returning Sabbath day, with the multitude of the Jewish people; then, surely, there can be no good reason why such scruples should be cherished, and such differences should be regarded as insurmountable, under similar circumstances, now. If the great Head of the Church, and those who were its earliest members, believed it to be right to hold religious intercourse and fellowship with those who maintained that "God is one, and that there is no unity like his," — then surely they who are *less in-*

spired, and *less divine*, should pause, and consider well, before they pronounce it wrong.

Thus, upon the one hand, we have a strong presumptive argument in support of Gospel truth; and on the other, an argument no less conclusive for the exercise of Christian charity.

If either shall prove convincing to those who have been exercised by doubts, a great good will be accomplished; and a sufficient recompense will be rendered for the effort which has been made.

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A SKETCH

OF THE

HISTORY OF THE DOCTRINE

OF

ATONEMENT.

BY JAMES FREEMAN CLARKE.

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THE DOCTRINE OF ATONEMENT

There is no doctrine which deserves better to be studied by the light of history than that of the Atonement. The idea of Reconciliation is the central point of Christian doctrine, and it may almost be said of all religion, since it contains the thought on which the necessity of religion is based,— that of man's separation from God, and union with God.

Unitarians have not sufficiently understood the meaning of this doctrine. They have justly rejected the Orthodox form of it, and have exposed, by irresistible arguments, the fallacies on which it rests, and the inconsistencies in which it is involved. But they have not as yet adequately replaced this form of doctrine by any other. Here, as elsewhere, they have done more in the polemical than in the dogmatical department of theology. Their criticism has been excellent, their positive teaching not so good. Their views, as hitherto presented, do not, we believe, sufficiently explain two important phenomena: first, the great stress laid in the New Testament upon the work of Christ, in its relation to the forgiveness of sin; and second, the importance assigned to this doctrine by the

Christian Church and by Christian experience in all ages. These two facts must be adequately accounted for by any theory of the Atonement which is expected to maintain its place as a permanent solution of this question. That Unitarian theology has not yet done justice to this doctrine is not brought as a reproach against it. It has had its own work to do, and this has hitherto been one rather of destruction than of construction. But now, this work is well-nigh done, and everywhere men are beginning to build. We may now hope to have a more positive system of theology, and with the rest, more justice will be done to the positive side of the doctrine of Atonement. Meantime, we may help to prepare for this, by taking a brief survey of the past history of the doctrine. Our survey must be very cursory, for our limits compel us, however reluctantly, to abstain from touching any but the most prominent points.

In surveying the course of this doctrine we are struck by three periods distinctly marked, which present themselves immediately to our observation. The first, which may be called the Mythic period, extends from an early point of Christian antiquity to the eleventh century, during a period of nearly a thousand years. During the whole of this time, the prevailing idea was of a *controversy* between Christ and the devil for the souls of men, and the work of Christ was mainly to redeem men from the power of the devil, by paying the ransom due to him on account of their sins. The second is the Scholastic period, extending from the eleventh century to the Reformation, and during this period the leading notion was *legal*, and the work of Christ was to satisfy the justice of God by paying the debt legally incurred by the sinner. The third is the

period from the Reformation to the present time, and the leading thought has relation to the *government* of God, the work of Christ being mainly to produce an impression on the human mind, by manifesting God's hatred of sin, his respect for his law, or his forgiving love.

Throughout the whole of this time we see that the doctrine is in progress. It passes from the most theoretical to the most practical form. The work of Christ is at first something wholly outward, out of men, out of the world; it is at last wholly inward, a work taking place in the interior soul. It is at first objective, it is finally subjective. Atonement is at first a transaction between God and Satan, in the supernatural world; then it becomes a transaction between God and man, in which God is to be satisfied; and then an influence exercised upon the human mind by which man is to be redeemed. But after reaching this extreme point of subjectivity, a reaction takes place, and in the systems which have followed from the philosophy of Kant, Schelling and Hegel, there has been an attempt to combine the objective and subjective forms; in other words, to represent the Atonement as a transaction in which God is reconciled to man, as well as man reconciled to God.

Returning therefore to the first period, which we have called the *mythic* period of the doctrine, we shall see that the writers of the early church, taking a partial view of the New Testament statements concerning the work of Christ, and seizing on a particular class of Scripture expressions, constructed a theory in accordance with the habits of thought peculiar to their age.

The New Testament ascribes a great variety of influences to the death of Christ, and uses a multitude of

expressions in relation to it. Many of these are highly figurative, as where Christians are said to "wash their robes white in the blood of the Lamb," and many are naturally borrowed from the Jewish ritual and sacrifices. But there are two principal influences, relating to the two-fold consequences of sin, as separating us from God and as depraving our nature. The work of Christ, in relation to the first, is called in the New Testament *reconciliation*, in relation to the second, *redemption*. The first removes the guilt of sin, the second its power. By the first we are forgiven, by the second we are cleansed from all unrighteousness. Now the first of these effects was of too inward, subjective and spiritual a character, to suit the tone of thought in the early church. They passed by, therefore, the fact of Reconciliation; and took hold of the fact of Redemption, as comprising the chief part of the work of Christ. And seizing a single expression of Scripture in relation to this, they built their whole theory on its literal application. The word thus taken as the foundation of their system was the word "*Ransom*," a word used by Christ* of himself, and applied also to his work by the Apostles. "A *ransom*," they argued, "is paid to deliver captives from the hands of their enemies. But if Christ gave his life as a ransom for us, to whom did he give it? It must have been to an enemy who held us captive. And who could this be except the devil?" Thus argued, for example, Irenæus, contending against the Gnostics,† who endeavored to take a more spiritual view

* Matt. xx. 28. Mark x. 45. Titus ii. 14. 1 Peter i. 18, etc.

† The Gnostic views of the death of Christ were quite different from each other. Thus Basilides admitted a real death of Jesus, but only of the *man* Jesus, and denied the power of his death to

of the death of Christ. Irenæus was the first* who attempted anything like a doctrinal development of the notion of Redemption. His theory was this. Men, through sin, become the prisoners of the devil. Christ, being perfectly just, the devil has no just power over him. By causing him to be put to death, the devil therefore made himself liable in turn to a penalty, and Christ accepts the freedom of his prisoners as his due. He, by his death, pays their ransom, and sets them free. This theory was supported by those texts which speak of a victory over the devil.†

Origen supplied the defects in the system of Irenæus, and developed the doctrine further. He is more mythic in his view than Irenæus, for he explains the motives which led the devil to cause the crucifixion of Jesus, a point which Irenæus had left in obscurity. Origen regarded good and evil as in constant conflict, and considered every good action of a good man as a victory gained over evil and the demoniac world. Every martyr-death is a victory. The

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redeem others. Marcion taught that the sufferings of Jesus were to be regarded as those of the Divine Being, but were not to be considered as real, but only symbolic, representing the truth that man must die to this world and to all material things. Valentine said that the Psychic Christ, not the Pneumatic, (the soul, not the spirit, the humanity, not the divinity,) suffered on the cross. This, according to him, typified the truth that in the Absolute becoming one with itself, all finite existence is reconciled with it.—*Baur, Christ. Gnosis*, p. 140.

* The early Fathers were occupied almost entirely in opposing the Gnostic Docetic tendencies, and in proving the *reality* of the death of Jesus. Ignatius, Tertullian, etc. say a great deal of the reconciling power of the death of Jesus, but not definitely enough to give any distinct doctrinal idea.—*Baur, von der Versöhnung*, p. 26.

† Coloss. ii. 15. Heb. ii. 14. 1 John iii. 8.

demons are well aware of this, but blinded by their hatred, forget it, and cause the death of the good. But in doing so they destroy their own power.* Thus was the devil deceived, when through hatred to the goodness of Jesus, he caused him to be murdered. He was then obliged to accept his soul as a ransom for sinners. The death of Christ differs from that of other martyrs only in this, that his death brought good to *all* men.

The theory, thus developed by Irenæus and Origen, held its place for many centuries with little alteration. The *right* of the devil over men was fully admitted. Augustine regarded it as the right of property. According to him, Adam was conquered by the devil in fair fight, and made his slave by the laws of war, and according to the same laws all his descendants were slaves also.† Leo the Great considered the devil to have only a tyrannical right. Others thought man to be only in the power of the devil. Some, as Theodoret and Hilary of Poictiers, spoke of redemption as a battle, in which Christ has conquered the

* Origen taught that good works magically, by a secret wonderful power, upon evil. He refers those who doubt to the Heathens, who believed that cities and nations had been saved by the voluntary devotion of some heroic characters. Origen also regards the death of Christ as a sacrifice offered to God, and contends that a sin can never be forgiven without a sacrifice. Yet this necessity is not deduced from the notion of divine justice, consequently it contains no idea of *substituted suffering*. The purity of the sacrifice takes away the sin, and in its beauty the evils of men vanish away. The beauty of the sacrifice would lead God to forgive, but the devil's claim remains, and that is satisfied by the soul of Jesus as a ransom. We must not look for perfect consistency in these early fathers.

† Augustine wavers in his view, and in some places seems to take an opposite one.

devil, and set free his prisoners. The notion of a *contract*, however, was more usual, and it was accurately explained how the devil was deceived into accepting the life of Christ as a ransom. Gregory of Nyssa tells us that he was attracted by the sublimity of Christ's works, and did not perceive the divinity under the veil of the flesh. "Under the bait of the flesh," he says, "the hook of the divinity was concealed." This figure of the hook and bait runs through many of the Fathers down to Peter Lombard.

Objections were made to this view, from time to time, by one and another, and even those who held it seem often inconsistent with themselves in their statements. It was opposed by Gregory Nazianzen, John Damascene and others. But it had taken such strong hold of the mind of the age, that it continued the prevailing view. And even after it had been rejected by Anselm and Abelard, and its inconsistencies fully pointed out, the famous Orthodox teacher, St. Bernard of Clairvaux, defended it with extreme bitterness against its opposers. Peter Lombard, Bishop of Paris, A. D. 1164, whose "Four Books of Sentences" was the text book of every student, and commented upon by every great theologian, holds to a certain right in the devil over the souls of men. In fact, so long as they clung to the literal idea of redemption, they were compelled to return to the view of an atonement offered to the devil.

The second period is that of *Scholasticism*. But what was scholasticism? Baumgarten Crusius says, "The school separating itself from the Church, and endeavoring to gain an independent existence." Hegel, going deeper, says, "First come the Church Fathers, then the Church Doctors." First come those who give life to the Church, then, life needing light, there arise those who shall teach it.

In the first period of the Church, the direction of its activity was to produce the contents or substance of doctrine; in the second, or scholastic, to give arrangement and form. To systematize and reconcile the various doctrines which had come to be regarded as Orthodox: to harmonize the whole into a complete system of theology; by innumerable distinctions, and the most subtle definitions, to enfold and penetrate every theological question with the sharpest thought: such was the work of the dialectic scholasticism of the middle ages. But at the very beginning of this period appears a book, which was destined, by the power of its author's genius, to make an epoch in theology, and especially in the history of this doctrine.

Anselm, Archbishop of Canterbury, born 1034: scholar and successor of Lanfranc, the opponent of Berengarius in his celebrated book, "Cur Deus homo?" lays the foundation of the Church doctrine of substituted punishment. A realist in philosophy, proving the existence of God by assuming the reality of general ideas, in an argument which has been commended by Leibnitz and Hegel: he carries into theology the same strong confidence in necessary truths, and endeavors to found the doctrine of the Atonement on a basis of absolute necessity. He sweeps away, with the boldness of an independent thinker, the whole doctrine of the rights of the devil, declaring that the devil has a right to nothing but to be punished.

Anselm begins his treatise by asking, Why was it necessary that God should become man in order to redeem mankind? His answer is, Because only so could the guilt of sin be atoned for. He defines sin to be, *not giving to God his due*. But man owes God all that comes within

the sphere of his free will. Whenever he omits to pay this debt, he dishonors God, and commits sin. How can satisfaction be made to God for his dishonor? It cannot be made by us, since at any moment we already owe God all that we can do. All that we can do, therefore, only fulfils our present duty, and prevents us from falling into new sin, but cannot satisfy for past sin. Since the gift of a universe ought not to tempt us to omit a single duty, it is evident that each duty outweighs the universe, and for each omission of duty we owe to God more than a universe. Evidently, therefore, we cannot ourselves satisfy God for our past sin. But satisfaction must be made, or punishment inflicted; for only by punishing sin, or receiving satisfaction for sin, can God's honor be maintained. That it ought to be maintained is evident; since as there is nothing in the universe greater or better than God, to maintain God's honor is most just, and the best thing for the whole universe. If God were to forgive sin without satisfaction being made for it, it would be a disorder in his kingdom. Sin, in that case, being subject to no law, would enjoy greater freedom than goodness. Now, as God's honor can be preserved in two ways, either by punishing sin, or receiving satisfaction for it, why does God choose satisfaction instead of punishment? Anselm gives two reasons, first, because so sublime a work as man's rational nature should not be created in vain, or suffered to perish; second, because the number of the redeemed being absolutely fixed, and some of the angels having fallen, their number must be supplied from among men. Man must, therefore, be enabled to satisfy God for his sin, in order that he may be saved. But to satisfy God, we have seen that he must give God more than the universe,

that is, more than all that is not God. But only God himself is this — therefore God himself must make the satisfaction. But it is man who owes the debt, therefore God must be man to make satisfaction. Hence the necessity of the Incarnation of the Son of God, or of the God-man. To make satisfaction, this God-man must pay something which he does not himself owe on his own account. As a man he owes perfect obedience for himself; this then cannot be the satisfaction. But being a sinless man, he is not bound to die; his death, therefore, as the death of a God-man, is the adequate and proper satisfaction. In return for so great a gift, the Father bestows what the Son desires, namely human redemption. These are the essential steps of the famous argument of Anselm.*

Many serious objections may be urged against this theory, and the same scholastic acuteness which Anselm showed in building it up was manifested by other scholastic Doctors in criticising it. Their minds were too penetrating not to discover its main defect; namely, that the idea on which it is based, of the absolute preponderance of the Divine Justice over the Divine Love, is a mere supposition. Peter Abelard, born 1079, the great Rationalist of the middle ages, criticises and opposes it in his

* It will be seen that, according to Anselm, Christ's death was not *vicarious punishment*. He did not endure punishment in the place of sinners. On the contrary, the idea of *satisfaction* excludes that of *punishment*. God is satisfied *either* by satisfaction *or* punishment. "Necesse est ut omne peccatum satisfactio *aut* pœna sequatur." The death of Christ satisfies God's holiness, because it was a free act of goodness which was equal to all the good acts which men had omitted to perform. The notion of vicarious *punishment* was introduced afterward by the Lutheran Reformers, when they distinguished between the active and passive obedience of Christ.

Commentary on Romans. He places the reconciling power of the death of Jesus in its awakening in us an answering love, which conquers our sinfulness. Those who foresaw this revelation of the goodness of God were influenced by it also.* Robert Pullen, teacher at Oxford, 1130, agrees with Abelard. So also, on the whole, do Peter Lombard and Hugo St. Victor.

With Peter Lombard begins the period of Summists, or system-making Doctors. Their object was totality. They attempted to give a solution to every theological question which could be asked. Their usual course is to state the question, then adduce the arguments from Scripture and the Fathers in favor of each side, then the conclusion, in which they endeavor to find a way of reconciling the opposite views. On these great theologians, overrated once, underrated now, we would gladly dwell, did our limits permit. Bonaventura, the Seraphic Doctor, (born 1221) handles this subject with great clearness and simplicity. He almost adopts Anselm's theory, and then lets it fall by denying the absolute necessity of satisfaction. God, he says, being omnipotent, might have chosen some other way. But when the reason has seen a thing to be necessary, it is absurd to place above this necessity the abstract notion of an Omnipotence which may make it unnecessary. For in this case, the notion really uppermost is that of the entire incomprehensibility of God, which of course overthrows every theory founded on a supposed knowledge of his attributes.

* In proof of which he quotes the text, "The multitudes which *went before*, and followed, cried, saying, Hosanna to the Son of David."

The theory of St. Thomas Aquinas, the Angelic Doctor, (born 1224) is chiefly distinguished by its doctrine of "satisfactio superabundans." Christ has restored to God *more* than was taken from him by human sin. This surplus became afterward a stock of merit belonging to the church, and was the ground on which it based the right of selling indulgences. In the main Aquinas agrees with Anselm, nevertheless he also gives up the absolute necessity of satisfaction.

Opposed to St. Thomas stands Duns Scotus, (flourished 1300) the Subtle Doctor, whose view directly contradicts that of Anselm. He denies the infinite guilt of sin and the infinite merit of Christ, declaring that guilt and merit take their character from their subject not their object. He declares that the belief of the infinite character of sin, involves Manicheism. Sin, however, though not *intensively* infinite (in itself) is *extensively* so (in its results.) By thus denying the infinite nature of sin, Anselm's theory is cut up by the roots. He denies the necessity of the death of Christ, and even asserts that it is possible that a mere man might have atoned for us. Anything which God chose to *accept* as an atonement would be so. In other words, God's *will* is not conditioned by any necessity, but is absolutely supreme. And here is the radical difference between the Scotists and Thomists, the one attributing to God an unconditioned will, the other a will conditioned by the laws of his nature. From this point the scholastics divided into these two parties, though the majority were Scotists. The church, however, decided for the doctrine of Thomas, as seeming most to favor church authority. It was adopted by the Bull *Unigenitus*. The idea of *acceptatio* is found, however, in a great variety of systems, from the time of Scotus down.

And now we come to the third great epoch in the history of our doctrine, which commences with the Reformation.

The peculiarity of the Protestant Reformation, as of all true reformations, consists in its being a falling back upon personal experience. Wearied with the forms of Scholasticism, men were impelled to reject every thing which was not based in a moral need, or an immediate and practical religious interest. The Reformation therefore was the great turning point, where the mind passed from the Outward to the Inward, from objectivity to subjectivity, and became conscious of its own freedom. Nothing which could not be legitimated by an inward experience was henceforth to be regarded as true. Hence the importance of Faith, or the deepest personal element in man.

The principal difference between the Lutheran theology and that of Anselm was significant of this change. Anselm's doctrine was based in the necessity of the Divine nature, Luther's in a need of human nature. Anselm asked, How shall God be satisfied? Luther, How shall man be justified?

In answering this question, the Lutheran theologians maintained the doctrine of an infinite evil in sin, but changed the *satisfaction* of Anselm into an *equivalent*. They also made the distinction between the active and passive obedience of Christ, which was not known to the theory of Anselm. Their view was, that man, by disobeying the law of God, was justly exposed to punishment, but Christ is punished in his place, and he thus becomes free. Yet he is still bound to obey God and lead a life of perfect goodness, in order to be saved. Christ fulfils this obligation for him by his holy life. The suffering he ought to

bear, Christ bears; the duty he ought to perform, Christ performs. The satisfaction, therefore, before confined to the death of Christ, is now extended to his life; and now first is Christ considered as being punished in the place of the sinner. God also is now regarded as a sovereign, bound to uphold his laws, instead of a creditor, claiming his due.* We see in this the beginning of the change from the legal to the governmental view.†

* A strong opposition was made to the Lutheran distinction of active and passive obedience by John Piscator, a reformed theologian, at the end of the 16th century. Piscator argued, from the definition of justification in Rom. iv 6, 7, that the imputation of forgiveness and active obedience are not two parts of Justification, but one and the same. Christ, he maintains, as a man, was bound to obey God on his own account, and his active obedience cannot therefore be credited to us. His obedience in suffering, therefore, was the only cause of our being forgiven. If his active obedience is imputed to us, God is paid twice for our sins. Again, if his active obedience is imputed to us, we are not bound to obey for ourselves. The Lutherans, in reply, argued that we could only be justified by actual obedience to God's commandments. As no one obeyed these for himself, Christ must obey for us. But Piscator replied, "The law demands punishment or obedience, not both." This controversy forms an important epoch in the history of the doctrine.

† Osiander ought to be mentioned here, who, about the year 1550, began in the Protestant Church the opposition to the forensic or declaratory view of the work of Christ, declaring justification to be a real act, conveying holiness to the soul, and forming Christ within us. He says a thief is not made just by being pardoned, and saved from the gallows. He calls it blasphemy to say that God declares a man just without making him so, for it is saying that God declares what is not true. Christ's justice consists neither in his action nor passion, but in his nature and being, and we are justified only by being joined to Christ by faith, and having God and Christ dwell within us. This view was afterwards taken by Swenkenfeld, Weigel, and other mystical writers in Germany, and by William

We now come to Faustus Socinus and the Socinians, whose doctrine may be regarded as the great revolt from the doctrinal authority of the church, as that of Luther was a revolt from its ecclesiastical authority. Socinianism is the extreme of subjectivity. In this system the subject (man) becomes self-dependent, and his relation to the object (God) becomes an outward one. The attacks by Socinus upon the church doctrines were very acute and have never been sufficiently met or answered.

The argument of Socinus against the church theory of satisfaction, begins by denying its foundation, the idea of Divine justice. If God cannot forgive sin without a satisfaction, he becomes subject to finite limitations. Mercy is as much an attribute with God as justice, but if we consider it as absolute, then God cannot punish sin at all. Therefore justice and mercy must both be regarded as finite conditions, not absolute qualities in God. Both are effects of his will, which is his absolute essence. Man therefore is reconciled to God, God is not reconciled to man.

With still greater emphasis does the Socinian logic attack the doctrine of satisfaction itself. Satisfaction and forgiveness mutually exclude each other. Satisfaction pays the debt; how then can it be forgiven? If forgiven, why need it be paid? If it be said that the person who owes the debt is forgiven, because it is not demanded of him but of another; Socinus then asks, how can a debt be asked except of the one who owes it, or the one who assumes it?

Law and the Quakers in England. Though a mystical view, it is a highly valuable contribution to theology, and the germ of it is evidently to be found in John and Paul. Calvin, also, regards Christ as not only making satisfaction for sin, but also as communicating to man the essence of God.

If *paid* by either, how can it be forgiven? Moreover, punishment is strictly a personal thing. The idea of punishment involves that of guilt. If transferred to the innocent, it ceases to be punishment. Punishment, therefore, cannot be assumed like a debt. Again, satisfaction supposes both the justice and the mercy of God in exercise. But the exercise of mercy would be a free pardon, that of justice determined punishment.

As a matter of fact, satisfaction is impossible, and could never have been made. Every sinner deserves eternal death. The substitute then should endure eternal death for every individual sinner, which is impossible. But in fact Christ did not endure it at all, for he rose from the dead in three days, and has ascended into heaven. Paul says, that "If Christ be not risen, we are yet in our sins." But if his death freed us from sin, his resurrection is unnecessary. Nor was the death of Christ a punishment, since it was the means of his exaltation and glory. If it be said, that Christ made an infinite satisfaction through the dignity of his person, Socinus replies, that with God "there is no respect of persons." Christ could not suffer as God, and if he could have done so, this Divine suffering would have been no proper satisfaction for human sin. Nor, lastly, could God make satisfaction to himself.

Nor did it escape the acuteness of Faustus Socinus, that active and passive obedience are contradictory to each other. The one either excludes the other, or makes it unnecessary. Christ could not make satisfaction by his active obedience, for he was bound to obey God on his own account. His obedience was rewarded by his own elevation to glory, it could not therefore have been rewarded by the salvation of others. Nor could the obedience

of one have made satisfaction for that due by all. However exalted his person, he could only do, what each owes, i. e. obey God perfectly.

In addition to these arguments, Socinus adduced others founded on the nature of man, which we cannot stop to insert here. This bold and profound attack was met by a sufficiently tame reply from the Protestant theologians. They merely repeated again their previous formulas, and relied mainly on the Scripture argument. But here again they were met by their skilful opponents by a mode of interpretation, which was original with Socinus, and which has never been sufficiently carried out since his time. Socinus collected all the texts referring to the death of Christ or to the forgiveness of sin, and arranged them in four classes. Placing in the first class the texts which speak of Christ's death as a ransom or redemption, he easily showed that these were to be taken figuratively. In the second class were those which spoke of Christ as dying for our sins, which he explained as meaning that he died on account of our sins, and in order that we might be freed from them. The third class of texts included those in which it is said that Christ took our sins on himself, or took them away. These either mean that he has taken them away by making us good, or borne them, as one may bear the consequences of another's sin. The fourth class include the texts relating to Jewish types and sacrifices. Here Socinus clearly shows that the sacrifices of the Old Testament were not substitutions, either really or symbolically, but only certain conditions with which God had connected the forgiveness of sin.

Having thus demolished the church doctrine of atonement, what did Socinus put in its place? The positive

side of his system is far from being as satisfactory as the negative. The sum of it is briefly this.

Man is reconciled to God when he repents. God is always placable, man alone needs to be changed. He reconciles himself by repenting. Repentance, in the system of Socinus, takes the place which faith occupies in the Protestant system. Stud. subjective as this system appears, it has also an objectivity of its own. If faith has its object out of itself in the Divine love, repentance has its object out of itself in the Divine law. Socinus also teaches that it is faith in God's forgiveness which leads to repentance. Faith is necessary also, therefore, in his system. The question between Socinus and Luther is only this, Do we repent in order to be forgiven, or are we forgiven in order that we may repent?

But how is Christ a Redeemer according to Socinus? Through Christ man has God's promise to trust and God's law to obey. He is reconciled to God when he has a practical living confidence that his sins are forgiven. Christ gives him this confidence by announcing forgiveness on the condition of repentance. Christ's office, therefore as a Mediator, is prophetic rather than priestly. The death of Christ has value as an example of self-sacrifice, and as a solemn confirmation and seal of the promises of God. The death and resurrection of Christ are necessary to man's salvation, but not because of any effect they exercise upon God, but because of their moral influence upon man.

This attack by Socinus made it necessary for the system of church orthodoxy to shift its ground, that which it had occupied having become no longer tenable. Hence the famous theory of Hugo Grotius, which has been essen-

tially that of modern orthodoxy ever since his time. He founds the necessity of Christ's death not on the justice of God as a creditor, but as a ruler, ("justitia Dei rectoria.") For the legal view of the atonement, he substitutes a Governmental view.

The fundamental error of Socinus, says Grotius, is to consider God in the work of redemption only in the light of a creditor, who may forgive the debt if he will; or in that of an absolute monarch, who can at any time remit punishment. God is to be regarded as a Governor, and the right of forgiveness is conditioned by the good of the whole community. The object of punishment is not to satisfy the honor of the monarch only, but also to preserve the order and protect the peace of society. Atonement is an act of Jurisdiction, according to which one is punished that another may be excused; or of Dispensation, remitting the operation of the law with respect to certain persons or matters. Now, can the law of punishment be relaxed? All positive laws, says Grotius, may be relaxed. The law (Genesis ii. 17) which announces death for disobedience, may be remitted, since it is an expression, not of the Divine nature but of the Divine will. But in order that it might safely be remitted in the case of human beings, it was necessary that some example should be made to show the evil of sin. Christ, therefore, "died for our sins," to be an example of God's displeasure against sin. This displeasure the Scripture calls "the wrath of God." In the death of Christ, therefore, God's hatred of sin, his care for his law, and his goodness to men are all manifested.*

* According to the Jurists, says Grotius, the best kind of Relaxation of Law, is by a *commutatio* or a *compensatio*. In this way both the *dignity* of the law and its *purpose* are secured. "Proxima enim sunt idem et tantumdem."

The essence of the theory of Grotius lies in the proposition, "God could not forgive sin without an act of exemplary punishment." The necessity of Christ's death, therefore, according to this theory, is very different from its necessity in the theory of Anselm. It has reference not to the past but to the future. The guilt of past sin is abolished by an immediate act of Divine love, the example of punishment is only necessary to prevent future sin. Therefore with Grotius, as with Socinus, the principal effect of the death of Christ is its *moral influence* on man. With Grotius this is negative, with Socinus positive. According to Grotius, Christ's death was necessary before man could be forgiven, but this is also the case in the theory of Socinus. In some respects Grotius is the least consequent of the two. Anselm's theory is based on the notion of Divine justice, that of Socinus on the notion of Divine goodness. Grotius, in his theory, neutralizes both. The whole of this theory has the character of a juridical proceeding, and its error consists in applying to the Divine law and government necessities which belong merely to human governments and human laws.

The essential difference between the theory of Grotius, and the church doctrine of satisfaction is very apparent. The main point of the church theory is this, that before man can be forgiven Divine justice demands that the *full debt* be paid. Satisfaction is paying to God the very debt which man owes, and what Christ has done is identical with what man ought to do. Socinus objected to this, that it made forgiveness impossible, and that therefore satisfaction and forgiveness are contradictory. Grotius replies, that Christ's death is not "satisfactio," but "solutio;" that is to say, the debt is not paid, but something is

accepted in the place of it, and this act of accepting Christ's death constitutes forgiveness. He admits that if the full and very debt was paid by the death of Christ, "remissio," or freedom from guilt, would follow at once, without any forgiveness on the part of God. The death of Christ would then be in itself "solutio," or payment, and call not for an act of "remissio," or pardon on the part of God, but of "liberatio," or acquittal. He thus virtually surrenders to Socinus the theory he had undertaken to defend against him.

Crellius, the Socinian, replied to Grotius, (Fratres Poloni, vol. 3,) and easily showed the injustice he had done to Socinus, and the defects of his theory. These defects were also observed by his own friends, the Arminians.* Nevertheless the theory of Grotius has, on the whole, continued to be the most favorite form of modern orthodoxy down to the present time.

We must stop our historical survey at this point, and content ourselves with a few closing remarks suggested by this cursory view of the subject.

1. In tracing the history of this doctrine, we have seen that it divides itself into three distinct periods, in each of which a different idea has characterized the prevailing and orthodox theory. During the first and largest of these periods, this leading idea was of a conflict between good

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* Episcopius pointed out to him the deficiency of his theory on the objective side, in a treatise which he sent him in manuscript, asking, at the same time the question, "An Christus morte sua aliquid *circa Deum* effecerit?" Limborch also attempts to find a better medium between the church doctrine and that of the Socinians, by developing the idea of the death of Christ as a *sacrifice*, really offered to God.

and evil, and the death of Christ was a ransom paid to the powers of darkness to redeem men from their dominion. During the second period, the main thought is of a debt which the sinner owes to God, which it is impossible for him to pay except by the aid of Christ. And in the third period, the notion which gives its character to the doctrine is that of a Government, and a necessity of state which makes it impossible to forgive sin, except by such a display of the indignation of God, as will prevent the evil consequences which might otherwise occur. According to each theory, Christ dies to satisfy Divine justice; but in the first, this justice has reference to the rights and lawful claims of the devil; in the second, to the rights and honor of God himself; in the third, to the order of the universe, and the claims of God's creatures. There is also a necessity for Christ's death according to each theory; but in the first, this necessity is founded on God's supposed relations to the supernatural world; in the second, on his relations to himself; in the third, on his relations to his creatures. Each of the theories implies a limitation of the Divine attributes. In the first the Divine power is limited by the opposing power of evil, which is a dualistic view allied to Manicheism; in the second, the Divine goodness is limited by the demands of the Divine justice, which implies a conflict in the Divine Mind; in the third, the Divine wisdom is limited by difficulties inherent in the government of free beings.

2. We have before remarked, that the direction taken by the theory of the atonement during each period seemed determined in some degree by the prevailing ideas of the time, and the tendency of the age. The first theory was warlike, the second legal, the third governmental. It was

natural during those terrible centuries in which the church was exposed to so many forms of outward evil, that the theory of redemption should assume the form of a conflict with outward evil, and a victory over the Prince of darkness. It was an age in which persecutions tormented the Christian church, in which the Emperors of the world seemed to rival the Evil One in atrocious wickedness; in which the legions of the empire bound with their iron chain the whole earth in military subjection. Then came the dreadful inroads of the barbarians, the destructive famines, and awful pestilences which were thought to have consumed in a few years half of the human race throughout the civilized world. What wonder that redemption from outward evil and sin should seem to be the chief work of Christ, and the passages of Scripture which indicate a conflict with evil be taken as the basis of the theory of redemption?

But when a thousand years had passed, these tumults had gone by. The barbarous nations having conquered every part of the Roman empire, had been converted to Christianity, and became fixed in their new homes. The tide of Mahommedan conquest, checked at the Pyrences, had begun permanently to recede before the deeper life of Christendom. The conquerors of Rome, feeling their want of better institutions, accepted her splendid code of laws, and began to modify and apply them to their own needs. Hence the study of Roman Law sprang up suddenly in the twelfth century, and appeared in new glory. Thousands of students crowded the universities, attracted by the fame of great jurists. We read of the celebrity of the University of Bologna, and of the Four Doctors. The civil and canon law were taught together at all the ecclesiastical

establishments. Many distinguished scholastic theologians were also eminent as writers on civil law, and among them Lanfranc, the teacher of Anselm. Just at this time appeared the new theory of the atonement. It is surprising that it should partake of the character of thought belonging to this time, and be founded not on warlike but *legal* ideas, on the rights of property and persons, on the notion of debt and payment, on a wrong done to God's honor by sin, for which a full recompense was to be demanded? Those passages of Scripture in which sin is spoken of as an injury inflicted on the Divine character, and the work of Christ as freeing us from the debt incurred by disobedience, were now made the basis of the doctrine.

With the Reformation came new ideas of human rights in civil as well as in ecclesiastical affairs. Reform in the church prepared the way for reform in politics, and men now began to ask for what purpose was government instituted, and what were the duties of the governor? The new theory of the atonement partook of this tendency also, and was founded upon ideas of *government*. Hugo Grotius laid the basis of this doctrine in the necessity imposed on God, as a ruler, to prevent mischief and preserve order in his government. And Hugo Grotius also was the founder of the modern international law, by his book on "The Laws of War and Peace," the object of which was to teach rulers to substitute a sense of justice toward the citizen and regard for the peace of society, for caprice and reckless ambition.

3. Thus we see that each age has developed that particular view of the doctrine which was suited to its circumstances, and to its prevailing tone of thought. We

are not, however, to infer that these theories are merely arbitrary speculations, wholly destitute of reality and truth. Their error seems to lie in their one-sidedness. In their logical form, they are all probably false, yet each may contain its leaven of truth. Thus the fantastic and mythical doctrine of a conflict with the devil, may be founded in reality. As long as the origin of evil remains unexplained, so long evil must appear to the intellect a hostile power contending with God. Only by self-sacrifice and willing endurance can we redeem ourselves and others from its slavery, and lead captivity captive. The sufferings of the good, and the death of martyrs, is the necessary price which must be paid in order to secure the progress of humanity. This price Christ paid on the cross, to redeem mankind from the power of evil. So also there is a truth in the idea of an atonement to be made to the Divine justice. The justice of God is his holiness as displayed in action. If God has a moral character, it must make him not only by his will, but also by the very necessity of his holy nature, averse from sin. There is then a law of the Divine nature, which seems necessarily to separate him from the sinner. God is separated from the sinner by the necessity of his nature, no less than the sinner from God by the voluntary act of disobedience. The work of Christ therefore was not only to remove the obstacle to reconciliation on the side of the sinner, but also that on the side of God. The first he removes by making the sinner penitent, the second by making him holy. When penitent, he is reconciled to God; when holy, God is reconciled to him. A similar truth may be detected in the theory of Grotius. But the error in all these systems is to make that a limitation of God's will, which is in reality a manifestation of his nature.

4. Nor are we to suppose that this succession of theories is merely a change from one error to another, merely a substitution of one defective statement in the place of another as defective. There has been not only change but progress. Through the whole history of the doctrine we see a steady advance of thought, and what each age has gained, that it retains. The doctrine beginning at first as a transaction in the supernatural world, beyond the sphere of human experience, comes at last into the region of human ideas and relations. Beginning in a fantastic realm of images, and passing through a metaphysical world of abstractions, it enters at last the domain of spiritual experience. Its course is not yet ended, nor has it as yet taken its complete and perfect form, in which it can satisfy the demands both of the reason and of the religious nature. But it cannot go back to any of its previous forms. Their defects having been once fully seen, the possibility of their recovering their former influence is forever prevented. The course of this doctrine, like that of all theology, is forward — tending toward the time which shall see realized the harmonious union of reason and revelation, of faith and works, of the supernatural and the natural, of the spirit and the understanding, of the faith of the heart and the faith of the intellect.

NOTE.

The sketch of the history of the Atonement, contained in this Tract, is confined to the three great forms which the doctrine has taken in the church, and does not undertake to treat of more recent developments. It may, however, be safely said, that the ancient and Orthodox form of the doctrine is now seldom received or taught by those who consider themselves the most Orthodox. The object of the death of Christ is now said to be, not the satisfaction of Divine Justice, but the exercise of a moral influence on the human mind. Christ did not die in order to appease the wrath of God, nor to pay the debt of obedience due to the Deity, but to manifest the evil of sin, and so to impress the human mind as to make it safe for God to pardon. He died then to reconcile man to God; not to reconcile God to man. Although the more Orthodox language is continually used, yet if we look through it, we see that this is the meaning really intended.

One or two instances will be given, in order to illustrate the truth of these remarks. These instances will be taken from books, the professed object of which is to teach the Orthodox theory of the Atonement, in opposition to the Unitarian theory.

Our first extract is from Archbishop McGee, and is taken from his large work on the Atonement. This book throughout is a violent polemic against Unitarianism, and the author evidently regards himself as highly Orthodox. But in his statement of the doctrine he virtually surrenders the Orthodox view, and makes the Atonement only a manifestation, or a declaratory act on the part of God.

"Had they [the objectors] more accurately examined the true import of the term in Scripture use, they would have seen that a sacrifice for sin, in Scripture language, implies solely this, — 'a sacrifice wisely and graciously *appointed* by God, the moral Governor of the world, to expiate the *guilt* of sin, in such a manner as to avert the punishment of it from the offender.' To ask why God should have appointed this particular mode, or in *what way* it can avert the punishment of sin, is to take us back to the general point at issue with the Deist. With the Christian, who admits redemption under *any* modification, such matters cannot be a subject of inquiry."

"But even to our imperfect apprehension, some circumstances of natural connection and fitness may be pointed out. The whole may be considered as a sensible and striking representation of a punishment, which the sinner was conscious he deserved from God's justice: and then on the part of God, it becomes a public declaration of his *holy displeasure* against sin, and of his *merciful compassion* for the sinner: and on the part of the offender, when offered by him or for him, it implies a sincere *confession* of guilt, and a hearty desire of obtaining pardon: and upon the due performance of this service, the sinner is pardoned, and escapes the penalty of his transgression."

"This we shall find agreeable to the nature of a sacrifice for sin, as laid down in the Old Testament. Now is there anything in this degrading to the honor of God, or in the smallest degree, inconsistent with the dictates of natural reason? And in this view, what is there in the death of Christ, as a sacrifice for the sins of mankind, that may not, in a certain degree, be embraced by our natural notions? For, according to the explanation just given, is it not a declaration to the whole world of the greatness of their sins, and of the proportionate mercy and compassion of God, who had ordained this method, whereby, in a manner consistent with his other attributes, his fallen creatures might again be taken into his favor,

on their making themselves parties in this great sacrifice; that is, on their complying with those conditions, which, on the received notions of sacrifice, would render them parties in this; namely, an adequate conviction of guilt, a proportionate sense of God's love, and a firm determination, with an humble faith in the sufficiency of this sacrifice, to endeavor after a life of amendment and obedience? Thus much falls within the reach of our comprehension on this mysterious subject. Whether, in the expanded range of God's moral government, some other end may not be held in view, in the death of his only begotten Son, it is not for us to inquire; nor does it in any degree concern us to know. What God has been pleased to reveal, it is alone our duty to believe." — *McGee on Atonement, page* 50, *Appleton's edition.*

On examining this statement, it is apparent that —

1. McGee gives up the *necessity* of the Atonement. He calls it an *appointment;* that is, something which results from the choice of the divine will, not the necessity of God's nature. He even goes farther, and denies that we have any right to entertain the inquiries which alone can show it to be necessary. "*Why* God has appointed this mode, or in *what way* it can avert the punishment of sin," he says, "cannot be a subject of inquiry" with the Christian.

2. McGee makes the atoning sacrifice a mere *declaratory* act on the part of God. It is merely teaching. God expresses by it his displeasure against sin, and his compassion for the sinner. It is designed then to act on the human mind alone. It has nothing to do in relation to God. It is to remove a difficulty existing in the human mind, not one which exists in the divine mind.

3. McGee asserts that this view is the *only* view we have a right to take of the Atonement. No other end but that of a declaration, he says, has been revealed. The Orthodox view, therefore, which makes the death of Christ not a mere declaration of God's feelings, but the actual payment of the sinner's

transgression,—this, McGee maintains, *is not revealed*, and it is *not* our duty to believe it. "It is not for us to inquire, nor does it in any way concern us to know."

Our next reference is to the views of the Atonement expressed by that popular and excellent writer, Jacob Abbott, in his book called "The Corner-Stone."

Mr. Abbott illustrates his view of the nature of the Atonement by a story of some school-boys, one of whom has thrown away his companion's cap into the snow. The Master perceives that the boy is penitent, and accordingly forgives him. But, says Mr. Abbott, if the matter were left here, it "would bring down the standard of justice and kindness among the boys." The Master accordingly goes out into the cold and snow himself, to find the lost cap, and brings it back with him. And when the boys saw him returning, "there was not one whose heart was not full of affection and gratitude toward the Teacher, and of displeasure at the sin."

"Such a case," adds Mr. Abbott, "is analogous, in many respects, to the measures God has adopted to make the forgiveness of human guilt safe." He indeed adds, in another place, that no human transaction can be entirely analogous to the great plan of redeeming man from sin and misery by the sufferings and death of Jesus Christ. Yet as *the only view which he presents* of the nature of the Atonement has reference exclusively to its influence on the human mind, we may take it for granted that this is with him the essential feature of the transaction.

But how far this is from the Orthodox view of satisfaction! It is the theory of Grotius, not of Anselm. The death of Christ is not a debt paid to God, but an influence exerted on the world to maintain the dignity of the law.

Another example of the way in which modern Orthodoxy departs from the ancient theory of Atonement may be found in a book, which has been widely circulated among the Orthodox in this country, called "The Philosophy of the Plan of Salvation."

The author of this book contends, that man can only be made to love another being by seeing that being making self-denial and enduring sorrow for his sake. The object of the death of Christ was to awaken this affectionate gratitude in the human heart toward Christ and God.

As our object is not to criticise this work, we pass by the enormous psychological error of declaring that love can be produced *only* by the sight of self-denial in a benefactor. We merely call attention to the fact, that here, as in the other instances referred to, the object of the death of Christ is to remove a difficulty in the human mind, not one in the divine mind. Its necessity arises from the laws of human nature, not from the laws of the divine nature. The death of Christ is necessary, because men cannot otherwise love; not because God cannot otherwise pardon.

Our last extract, to show the altered views of modern Orthodoxy concerning this doctrine, shall be taken from a late number of the New Englander, an Orthodox periodical, published at New Haven.

"The system of truth, so denominated, is indeed what it was in substance, but not in form. The science of theology has made great advances since the Unitarian controversy began, and was nearly concluded in this country. New philosophical theories have made plain and unobjectionable to reason those doctrines of the Orthodox, from which, owing to bungling explanations, the common sense of Unitarians revolted. Some obstacles to their restoration have also been removed by the comparatively light estimation in which the Orthodox have come to hold the philosophy of dogmatic theology. Hypotheses relating to the mode of divine existence, to the origin of evil, to the Atonement, to regeneration, and the nature of human depravity, designed to make these doctrines clear to reason, but adapted more or less to obscure them, are now recognized by the Orthodox as mere philosophical speculations, and not as matters of faith. All that is essential, for example, to Ortho-

doxy, in respect to the vital doctrine of Atonement, is, that we should ascribe the salvation of man to something which Christ has accomplished by his incarnation and sufferings, and without which salvation would be impossible. Whether this necessity consists in the indispensableness of his death as a means of ransoming mankind from Satan, or of appeasing divine anger, or of maintaining the authority of the Lawgiver while the penitent is pardoned, or in some other principle, Orthodoxy requires only that we should believe in the necessity, and ascribe to Christ's death our salvation and the glory of it." — *New Englander, Oct.* 1845.

These instances are specimens of the entire alteration which has taken place in modern times in relation to this doctrine. There are few anywhere who maintain the theory of satisfaction in its ancient rigor. It may even be asserted that some modern Orthodox writers have gone gone *too far* from the ancient doctrine, and that there is a meaning and reality in it which they fail of perceiving. It would not be surprising if the Unitarian theory of the Atonement, in its further development, should accept more of the theory of Anselm than is now generally received by the graduates of the Calvinistic Theological Schools of New England.

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THE

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EXPLAINED, JUSTIFIED, & DISTINGUISHED.

BY EZRA S. GANNETT.

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[This tract is a reprint of a discourse delivered at the dedication of the Unitarian Church in Montreal, Canada, on Sunday, May 11, 1845. It was an occasion of more than usual interest, from the fact that this was the first house of public worship in Canada, or in British America, devoted by name to the services of the Unitarian faith, and from the prosperity which had crowned the efforts of the congregation to secure for themselves a permanent administration of Christian truth. The house, neatly and durably built, and occupying one of the best situations in the city, bespeaks the healthful constitution of the society by which it was erected, and cannot but attract the notice of the stranger. It has been thought not improper that the allusions to the occasion on which the discourse was delivered should be retained in this tract.]

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THE

FAITH OF THE UNITARIAN CHRISTIAN.

2 Corinthians iv. 13.

WE HAVING THE SAME SPIRIT OF FAITH, ACCORDING AS IT IS WRITTEN, I BELIEVED AND THEREFORE HAVE I SPOKEN; WE ALSO BELIEVE, AND THEREFORE SPEAK.

We have assembled to dedicate a building to the uses of Christian worship. It is not an unusual occurrence in this city. Yet it can never take place without interesting many hearts, and claiming some attention from a community who wish that good morals and Scriptural piety should prevail among them. Some measure of sympathy even, it might be thought on the naked statement of the purpose for which we have met, would be felt by such as should learn that another edifice would now be added to the number of those which are designed to extend and deepen the influence of religion, in a metropolis abounding with the temptations of secular engagement and worldly pleasure. But there is this peculiarity in our present dedication, that most of the citizens of this place probably look with unkind or doubtful regards upon the services which we celebrate. Many good people would

account it a duty rather to discourage than to assist the enterprise of which this structure reminds them, and of the successful pro-ecution of which it affords an indication, if not an assurance. Crowds of ignorant though honest, and yet other crowds of ignorant and dishonest persons, and still others whose prejudice or opposition cannot seek a shelter behind their ignorance, as they look upon these walls, will find no pleasure in the sight. They who have built this house have studied no concealment. They have placed upon its front the word "Unitarian," though it be offensive to many eyes, and by some observers be deemed a contradiction of the title of "Christian," with which it has been united in the same inscription.

The circumstances under which we have entered these doors, seem therefore to determine the course of remark which is most suitable to the occasion. The dedication of the first avowedly Unitarian church in British America almost requires of us that we explain and justify ourselves in such a step. When there are so many other houses of public worship in which the members of this society might have found opportunities of religious service, and so many other names under which they might have arranged themselves in the division of the Christian forces, why have they thought it necessary to erect a sanctuary bearing the distinctive name of Unitarian? What is the import of this name? What are the reasons for adopting it? And what are the differences which it indicates between the worshippers here and those who gather around other altars? These are questions that naturally arise; and in answering them I believe that I shall more directly meet the wants of the present hour, than if I should discourse of the propriety or the character of Christian worship in general.

According to my ability, then, would I speak on these points — the truths, the justifications, and the differences of Unitarian Christianity; — by invitation from this society, but not with any authority except such as belongs to honest private conviction, and a somewhat large acquaintance with the opinions entertained by other Unitarian believers here and elsewhere. They have no accepted creed which I may quote, no formularies of faith nor symbolical books which they recognize as containing the only accredited exposition of their views, and no ecclesiastical body from which such an exposition might emanate. The right and duty of personal inquiry, which are the elementary principles of their religious state, preclude any attempt to utter other than private persuasions or the impressions which a wide and careful observation may have given. Such observation will lead any one to a knowledge of certain great doctrines which are held in common by Unitarians in America and in Europe, and will show that they accord in respect to the grounds of their belief, and in their dissent from many popular representations of the Gospel.

What are the truths of Unitarian Christianity? What do Unitarians believe? This is the first question, and it is one which thousands might ask under a profound ignorance even of the nature of the reply that would be given. So little pains have been taken to learn what we really hold as truth, and so great misapprehension prevails, that the simplest statement of our faith may not be out of place. We believe, then, in God, as the Supreme, Perfect, and Infinite Being, Lord of heaven and earth, Author of all life, Source of every blessing, Searcher of hearts, and Judge of men. We believe in his universal,

constant, and righteous providence, through which alone the frame-work of the creation and the processes of animate and inanimate existence are sustained. We believe in his moral government, which he exercises over all beings endowed with intellectual or moral capacities, and which, as it is rightfully exercised, so is inflexibly administered. We believe in his paternal character, in which he has been pleased to reveal himself to our admiration and love; a character which never shows him to us as weakly indulgent or capriciously tender, but as always consistent with his own perfections while full of parental regard towards men. We believe in the requisitions of duty which he has promulgated, by which are laid upon us the obligations of outward and inward righteousness, and it is made incumbent on us to cultivate purity, devotion, disinterestedness, and the harmonious expansion of our nature, that the result may be an excellence which shall redound to the glory of God. We believe in his mercy, which enables him, without impairing the integrity of his government or subverting the original conditions of his favor, to forgive the penitent sinner and admit the renewed soul to an inheritance of eternal life. We believe in his revelations, which he has made by those of old times who spake as they were moved by the holy spirit — Moses and the Divinely inspired teachers of the Jewish people, and in a later age by Jesus Christ, the Son of his love and the Messenger of his grace. We believe that God is one in every sense in which the term can be applied to him — one in nature, in person, in character, in revelation; and therefore we are Unitarians. We believe that Jesus was the Christ — the Anointed and Sent of God, whose truth he proclaimed, whose authority he rep-

resented, whose love he unfolded; and therefore we are Christians. We believe that Jesus Christ came on a special mission to our world — to instruct the ignorant, to save the sinful, and to give assurance of immortality to those who were subject to death; that such a Teacher and Redeemer was needed; that he spake as never man spake, lived as never man lived, and died as never man died. We read the history of his life with mingled admiration and gratitude. We are moved by his cross to exercises of faith, penitence and hope. We rejoice in his resurrection, and celebrate him as Head of his Church, the authoritative Expounder of the Divine will, the faultless Pattern of the Christian character, the Manifestation and Pledge of the true life. We believe that man is a free and responsible being, capable of rising to successive heights of virtue, or of falling into deeper and deeper degradation; that sin is his ruin, and faith in spiritual and eternal realities the means of his salvation; that if he sin, it is through choice or negligence, but that in working out his own salvation he needs the Divine assistance. We believe that man, in his individual person, is from early childhood, through the force of appetite, the disadvantage of ignorance and the strength of temptation, liable to moral corruption; that social life is in many of its forms artificial, and in many of its influences injurious; and that both the individual and society must be regenerated by the action of Christian truth. We believe that all life, private and public, all human powers and relations, all thought, feeling, and activity, should be brought under the control of religious principle, and be pervaded by Christian sentiment. We believe that piety is the only sure foundation of morality, and morality the

needed evidence of piety. We believe that 'perfection from weakness through progress' is the law of life for man; and that this law can be kept only where an humble heart is joined with a resolute mind and an earnest faith. We believe that men should love and serve one another, while all love the Heavenly Father, and follow the Lord Jesus to a common glory. We believe in human immortality, and a righteous retribution after death; when they who have lived in obedience or have reconciled themselves to God through sincere repentance shall enter upon a nobler fruition of life, while they who have been disobedient and unpenitent shall realize the consequences of their folly in shame and suffering. We believe in the Scriptures of the Old and New Testaments, as containing the authentic records of God's wonderful and gracious ways, seen in the history of his ancient people, and in the miraculous works and Divine teachings of Jesus and his Apostles; and to these Scriptures we appeal as the decisive authority upon questions of faith or duty, interpreting them in the devout exercise of that reason, through which alone we are capable of receiving a communication from Heaven. We believe in the Christian Church, as a consequence of the labors and sufferings by which Christ has gathered unto himself, out of many nations and communions, "a peculiar people," embracing his Gospel and cherishing his spirit — the Church on earth, with its ministry, its ordinances and its responsibilities, the anticipation and promise of the Church in heaven.

Such are the prominent truths of Unitarian Christianity, I conceive, as held by those who adopt this name as the designation of their faith, and who, however they

may disagree on questions of inferior moment, would probably concur in this exhibition of the articles of their belief.

And now what need is there that we should enter upon a vindication or defence of such a faith? Does it not carry its own justification in the elements of which it is composed? Does it not sound right? Does it not look right? Has it not the aspect and savor of truth? Does not reason approve, and Scripture sanction it? *We* can answer these questions in but one way. We are satisfied that ours is a correct faith, of which we need not be ashamed, but in which we may glory before men, and by which we may hope to obtain eternal salvation. Yet to many ears and eyes it wears a suspicious character. It is not the popular, the prevalent, the "Orthodox" faith. Strictly *orthodox*, as we contend, emphatically Evangelical, these titles are deemed inapplicable to it by most of the Christian denominations by which we are surrounded. They account it as at best grievously defective, if not radically unsound. We are driven therefore to the necessity of proving that we hold the essential and sufficient truths of religion. And I must now proceed to give such a reply as the time will permit to the second question we proposed to answer — what are the grounds on which we rely for the justification of our belief?

First, I remark, it finds justification in our nature; as both the capacities and wants of this nature pronounce in its favor. Let me, however, anticipate here an objection, with which we are familiar, — that the acceptableness of our views of religion to a depraved nature is a proof of their falsehood. It is not of the tastes of a depraved mind or the tendencies of a corrupt heart that we speak,

but of inherent, indestructible characteristics of the nature which God has given us, and of necessities which arise out of the constitution imposed by our Creator. The human being and the Christian religion came from the same Source. They must be suited to one another, for Christianity was intended by its infinitely wise Author to meet the exigencies of humanity. Unless, therefore, we recognise a correspondence between our religion and our nature, we conclude against God, imputing to him a defective performance of his gracious designs. Is not this to "charge him foolishly" and ungratefully?

Of the capacities which consciousness reveals to us let us select two, — one of which marks us as rational, and the other as religious beings; for no one will deny that we are *capable* of religions, as of intellectual exercises. Take then the rational faculty; and let it examine the truths which we have just repeated. Is there one which it would not approve? Not one, we confidently affirm. There is nothing here at which reason need be or would be offended, nothing at which it must "stand aghast," or from which it must turn away in contempt. If this seem but small praise to bestow on a religious system, let it be remembered that as much cannot be said for all the theology in the Christian world. As we look over the history of opinion in the Church, we esteem it no slight recommendation of the views which we entertain, that they harmonize with the conclusions to which reason is brought by a study of the works and ways of God, and the constitution and situation of man. But farther, not only is each article of our belief, when separately considered, such as reason may accept without injury to its prerogative of distinguishing between what is worthy and what

unworthy of reception, but there is no contradiction or inconsistency between these articles. Each finds support in every other, and each gives support to all the rest; yet not through an artificial arrangement, but from the harmony that always prevails among the different portions of truth; which, like the disjoined members of a perfect figure, when brought together, are seen to belong to each other. Now we cannot but value our faith for this sentence of approbation which reason is compelled to pass upon it, for we do not believe that revelation was intended to put such an affront on that faculty which was the greatest previous gift of the Creator to man, as would be implied in disregarding its decisions.

If now we turn to the religious element in human nature, we find that it demands just such opportunity of exercise, such encouragement, guidance and help, as are presented to it in the exhibition we have made of the Divine character and of the relations of the Supreme Being to his children on earth. Where shall piety find an Object to whom it may rise, even from the dust, in grateful confidence, if not in the Father whom it is our privilege to portray in terms which we think authorised by his chosen Messenger? Again, the moral is intimately associated with the religious part of our constitution; whence shall this draw instruction so suitable and adequate, at once so tender and so stringent, as from the exposition we give of duty? How can the conscience be quickened to a faithful performance of its work more directly, than by the language we use respecting the obligation of personal righteousness? Or what motives can be addressed to the will more persuasive, than those which are embraced within our representations of the dependence of honor and happiness, both here and hereafter, upon character?

So does the Gospel, as interpreted by Unitarian believers, justify itself to the *capacities* of our being. But there are also deep *wants* in this nature of ours — wants which religion alone can relieve. It is needed for the protection of our frailty, for the satisfaction of our best desires, for the comfort of our sorrows; and in respect to the demands which each class of these wants makes upon a true religion, Unitarian Christianity fulfils the conditions required of it. How it assuages the grief of the mourner by its revelations of Divine love, of spiritual discipline, and future blessedness, or how it offers to our purest desires the satisfactions which God and heaven alone can give, needs no illustration. I will only speak of the necessities which follow upon the exposure of such a nature as this which we inherit to the incidents and influences of an earthly life. The consequence, as we see, is sin; not because we are naturally wicked, but naturally weak. We need to be kept from falling by means of truths which shall stand around our souls like heavenly guards; and when, notwithstanding their presence, we have fallen, we need friendly voices that shall save us from despair and restore us to our former position. Others may regard this as the last claim which we should presume to urge in favor of our interpretation of Christianity, but we do not hesitate to assert in its behalf, that it is preëminently suited to meet the wants of man as a frail and sinful being; alike as it reveals to him the origin, and the remedy of his state. It tells him that he is a sinner, because he *chooses* to be one, it sets before him the guilt of such voluntary estrangement from God, and it opens to him the conditions of a mercy large enough for the greatest of sinners. Behold here that union of reproof and pity which must be most effectual for the end which it contemplates.

The time does not allow me to expand this argument as I could desire. Its importance entitles it to consideration; for as in the material creation the wonderful adaptations which we discover bespeak a Divine Author, so the admirable fitness of the religion of the New Testament to the beings for whom it was given, is a proof of its superhuman origin, which has been justly insisted on by Christian writers, but the full force of which can be felt only where the true features of the revelation are discerned. Whether on the one hand, we look at man as a being, the intellectual, social and spiritual elements of whose constitution require culture, or on the other hand, as a being whose appetites and infirmities call for means of restraint, or again, as a being whose history includes that terrible fact of sin which gives a new aspect to all his relations, and creates a before unknown class of wants, the most urgent which he can feel, we perceive in the truths and influences of our faith just that supply of direction, assistance and redeeming grace which is needed. His intellect finds the loftiest exercise alike for its discursive and its meditative powers; his social affections are led forth to the happiest results by the constraint of that law of love to which they are subjected; his spiritual faculties obtain the freedom and elevation which they crave; his animal propensities are placed under the discipline of an habitual self-denial; his infirmities receive aid or admonition as they may require; and for the evils which sin has brought upon him provision is made, equal, and more than equal to all the necessities of which it has become the fruitful source.

But I must leave any further illustration of this point, to notice a second ground of confidence in our theological statements. They are founded upon Scripture. We take

our faith from the Bible. Unitarian Christianity is the Christianity of the New Testament. We find it there on every page, and we find there nothing which suggests to us a different exposition of the Divine will. It is common, indeed, to deny us this occasion of rejoicing, and to charge upon us irreverent or violent treatment of the Scripture. We repel the charge, as wholly false. It is upon the testimony of the sacred volume that we plant ourselves, as on a sure foundation. The Bible is in our favor from beginning to end. An English writer, whose works are just now in great repute on this side of the Atlantic, has remarked, in a sentence whose rhetorical point is a poor compensation for its audacious falsehood, that "to be a worthy member of the Unitarian or rather Socinian community, a man must be prepared to reject nine-tenths of the Old Testament and the whole of the New!" "Nine-tenths of the Old Testament!" On what page of the Hebrew Scriptures is there a line that asserts any other doctrine than the absolute unity of the Divine Nature? Where from Moses to Malachi — where from the history of the creation to the last words of Jewish prophecy — is there an intimation that God exists in three persons, or that Christ was an infinite Being? The Jews discovered no such doctrine during the centuries in which they were the sole possessors of these sacred books. And if the principles of sound interpretation, which are observed in regard to every other book in the world by any person laying claim to intelligence or honesty, be followed in the perusal of the Bible, not a passage can be brought thence which militates with our faith. "The whole of the New Testament" must be "rejected!" When, if there be a collection of Unitarian writings on earth, it is what has there

been given us by Evangelists and Apostles. I wish not to use cautious or equivocal language on this subject, for we have a right to speak in the most positive terms. The whole, (I make no exception of a tenth or a twentieth part,) the whole of both the Old and New Testament must be misconstrued to yield any other than a Unitarian interpretation.

Does any one demand proof of this declaration, so bold, I am aware, as it may be esteemed by others, but so obviously true, as it appears to us? The proof could be furnished in detail only by examining every text in the Bible. To such a trial of the correctness of the assertion we shall always rejoice to see it subjected, but this is not the time for such an investigation. I can only remark, that we place a two-fold reliance on the support which Scripture gives to our views; first, as its general tenor is clearly and strongly in their favor; and then, as particular passages— numberless in amount — confirm the impressions which we derive from the prevalent complexion of thought and style of expression. Let an unbiased reader take up the Bible for the first time and peruse it carefully, without commentary or friend near him to suggest what it *ought* to mean, and the conviction would grow stronger upon him as he proceeded from writer to writer, that they knew nothing about Trinitarianism, or many other doctrines which we have discarded from our theology. Let him then fall upon such passages as these, "Hear, O Israel, the Lord thy God is one Lord;" "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent;" "To us there is but one God, the Father, and one Lord, Jesus Christ,"— and these are specimens of innumerable similar declarations,— and what judgment could he form, but that the Bible recognizes

the distinction on which we insist between Him who alone is God and him who is the Mediator between God and man. We stand by the Bible, and the Bible stands by us. We love and honor the Bible, without which we should live in darkness and die as the Heathens die. Precious volume! whose meaning the wisest cannot exhaust, yet the simplest may comprehend; book of books; treasure of treasures; source and summary of all good influences! Never may the hour come when we shall cease to cling to the Bible; for then shall we give up the main justification of our faith, and be thrown upon a fathomless sea of doubt.

We adduce the testimony of our nature, as in its various elements — whether we consider its power or its weakness — it proclaims the validity of our interpretation of religious truth; and we cite the whole instruction of Scripture, whether contemplated in its general character or examined in detail, as concurring in the same result. To add only one other ground of confidence in the opinions which we hold, they prove their title to the estimation we bestow on them by the effects which they have produced. It may not become us to cite our own experience on this point, — to speak of the restraint they lay upon our passions, the stability they impart to our principles, or the peace with which they fill our hearts. We cannot press the argument in this form, for we feel how unworthily we have used the grace of God which he has shown in bringing us to the knowledge of himself through his dear Son. But we may refer to those who have lived and died in this precious faith. We have seen — the world has seen — what Unitarian Christianity can do for man; how it can inspire him with a Divine energy, and clothe him in a heavenly grace, and prepare him for a glorious futurity.

There have been examples of great excellence under almost every phase of belief which has been known in the Christian Church; for they have all included enough of truth to become "a savour of life unto life" to them who have believed. But never have nobler or purer examples of the Christian character been witnessed, than have arisen beneath the influences of that "form of sound words" which distinguishes — painful rather than pleasant it is, to say, still *distinguishes* — us. From the days of the Apostles to our own time, through the successive periods of Christian history, there have never been wanting those who have been confessors of this faith, worthy to be numbered among God's elect. Amidst abundance and in poverty, under the sunshine of prosperity and beneath the darkest night of adversity, have lived those who have illustrated this faith, and shown its power, whether to protect or to support the soul. Men of a true spiritual nobility, and women of a heavenly charm, have traced all that was good in them, and all that was beautiful, to their confidence in the truths of Unitarian Christianity. They who have departed in peace, or have triumphed over every obstacle and every disaster, have drawn from this armory the weapons with which they have achieved the last, as all their previous victories. It is a sad mistake, to suppose that only persons of a refined or speculative turn of mind can discover in this system of faith what is congenial to their tastes or needful for their wants. I call it a system, let me observe, for though we give it no systematic arrangement under which it may be imposed on human consciences, yet such an arrangement it must obtain in the mind of every thoughtful disciple. But not to men of thoughtful or retired habits alone is it adapted. The hum-

blest and plainest of England's population, whom Richard Wright on his missionary tours visited in their rural homes, and the lowest among the inhabitants of a busy metropolis in the United States, whom the ministry-at-large has searched out and gathered into the fold of Christ, can attest the efficacy of these doctrines. Nor is it, on the other hand, less unjust to represent this faith as one which can recommend itself only to persons of little intellectual force or spiritual discernment. This latter objection, you will perceive, is overthrown by the former, but both are contradicted by facts. When such men as Socinus and Servetus, Newton and Locke, Priestley and Wakefield and Buckminster and Channing, have cherished these tenets of an unpopular theology, it is idle to call it a religion only for gross or indolent minds.

The charge, common as it is, and certainly of grave import, which stigmatises this as a superficial, negative, or cold belief, is utterly false. The most spiritual people I have ever known were formed under its influence, and in no Communion have the fruits of love to God and love to man been more largely exhibited than in ours;—we say it not in vain boasting, but in justice to the cause of truth. It is a calumny, though it be on many lips, to affirm that this is not a religion by which men may be prepared to die, or in which they can meet death with Christian hope. Thousands and thousands have gone down to the grave in the full conviction of this faith, and when sensible that the springs of life were wearing out, have calmly waited as those who "knew in whom they had believed." Lives adorned with the beauty of holiness have been closed in the serenity of a religious trust, and characters which had withstood the assaults of temptation have been found more than able

to cope with the surprise and terror of death, for to them death, under whatever circumstances it may have approached, has brought neither terror nor surprise. If any one ask for evidence of the sufficiency of our views of religion for all the exigencies of man as a sinner or an immortal being, amidst the vicissitudes of an earthly condition or the anticipations of a righteous judgment, we may point him to the examples of the living and the dead, whom to name would in the one case be superfluous, and in the other might be indelicate; and we leave to his own mind our vindication from the groundless charges under which we labor.

In the capacities and wants of human nature, in the general tone and express declarations of Scripture, and in the effects produced on character and life, we discover reasons for accepting Unitarian Christianity rather than any of the forms of religious belief which prevail around us. Are they not substantial reasons for a departure from popular persuasions? Do they not justify us in maintaining separate institutions of worship? We cannot concur with other portions of the Church in adopting opinions which they regard as essential to the vitality of the Christian faith. Is it not better, then, that we have our own religious services, in which, because we "believe," we "speak" in a manner which must be unsatisfactory to them, than that we should be in continual danger of giving or taking offence from the want of sympathy between us and our fellow-worshippers? While we affirm that the essential principles of religion, the great and vital truths of the Gospel, are held in common by us and various other Christian sects, we neither mean nor wish to conceal the differences which separate us from them. We pronounce

these differences important, and we believe that the cause of both truth and charity will be promoted by a calm recognition of them. In what remains of this discourse I shall endeavor to present those differences between ourselves and others, which most clearly mark our position in the community.

In the first place, then, as Unitarian Christians we differ from unbelievers of every class and name — in our doctrine concerning Christ. They deny his supernatural mission, if not his moral excellence. We believe in both the one and the other,— in the perfection of his character and the Divine authority of his teaching. To us he is the representative of God, speaking in his name and reflecting his glory. We hold it to be our privilege to sit at the feet of this heavenly Master; accounting it a higher office to listen reverently to him, than to occupy the proudest chair of philosophy or the most despotic throne on earth. Unitarian Christianity has no affinity with unbelief. They belong to opposite poles of experience. Infidelity, whatever form it may take, from the coarseness of the scoffer to the sophistry of the skeptic, meets with no favor at our hands. We treat it justly, as we would treat everybody and everything, be it man or devil, error or vice; but we can bestow on it only our pity, our condemnation, or our counsel. We gratefully accept the records of the Saviour's life, and follow him, in holy admiration, from Bethlehem to Calvary, exclaiming as we hearken to his words,— "this is one who speaks as having authority;" as we behold his wonderful works,— "who could do these miracles, except God were with him;" and as we gaze upon his last suffering,— "truly this was the Son of God." We will not be seduced from our faith by the ingenious

theories or mystical discourse of some who affect to honor Jesus while they throw suspicion over his whole history. We cannot divorce the history from the Divine influence which it conveys. Spiritual Christianity needs historical Christianity as its basis. To separate the former from the latter, is as if we withdrew from the towers and spires of a lofty cathedral the support of the foundation which enables them to soar upwards in their graceful beauty. Of coarser material may that foundation be made and be partly buried in the earth, but its solid strength upholds the walls out of which those lighter creations of art spring towards the skies. So must the loftiest aspirations of faith spring from convictions that rest on the firm basis of the Gospel history. We repel the charge of promoting or countenancing infidelity. We warn those whose hearts are set in this direction, of the peril they run; we entreat those who have sought this as a refuge from superstition, to leave it for the stronghold of a Scriptural faith; and shall we, because we cannot join in heaping opprobrious terms upon the unbeliever or in pursuing him with maledictions, be accused of secret agreement with him? Our language is, "there is none other name under heaven given among men whereby we must be saved," but the name of Jesus Christ; can the most unscrupulous ingenuity pervert this language into a symbol of unbelief?

As Unitarian Christians, we differ from Trinitarians of every Communion — in our doctrine concerning God. We adopt no such expressions as "Triune God," "blessed and holy Trinity," "three persons in one God." We find no such expressions in the Bible. There, as I have said, we read only of the Divine unity. We do not meet with a line or a word which represents Christ as sharing supreme

deity with the Father. We do not read of a double nature in him, which enabled him to equivocate without a sacrifice of truth; — a moral, and literal impossibility, is it not? We say with all confidence that the doctrine of the Trinity is either unintelligible or self-contradictory, and that in either case it cannot be a subject of revelation. We do not hesitate to pronounce it injurious in its effects upon devotion, and pernicious in its connexion with morality. We trace its history back to the admixture of an impure philosophy with the primitive faith of the Church. And when we are reminded that it is now included in the faith of nearly all Christendom, we answer, first, that if the truth of opinions be determined by majorities, Christianity must cower before Paganism, and Protestantism humble itself before the majesty of Rome; and secondly, that the variety of explanations which have been given by the advocates of this tenet is a sufficient proof that the majority of the Christian Church are not agreed in any interpretation, and since we cannot find it in the Bible, we may at least defer a belief in it till they who esteem it so important have decided what it is which they wish us to believe.

As Unitarian Christians, we differ from all of the Presbyterian or Congregational name who adopt Calvinistic standards of faith — in our doctrine concerning man. We look upon him as fallen from his state of primeval innocence. Observation and consciousness tell us that he is corrupt. But not by nature. We cannot shut our eyes on human depravity, but we can believe neither in natural nor in total depravity. If man comes into life with a nature wholly inclined to evil, where is his guilt in obeying the necessity under which he is placed of doing evil? As

soon should I think of charging guilt on the mountains whose bleak sides are by the ordinance of the Creator smitten with the desolation of an almost perpetual winter, because they do not exhibit the verdure of early spring. If man can only choose and commit sin, where is his freedom, or where his responsibleness? What folly to speak to him of duty! What injustice to pass upon him a sentence of condemnation! I care not for nice distinctions between natural and moral inability. Inability is inability, and what a man cannot do, it is worse than idle to require him to do. If the dogma of *natural* depravity be opposed to common sense, the idea of *total* depravity is irreconcilable with facts. There is not a being on earth wholly depraved — without any good in him. Nero, demon as he was, had some humanity left. Vitellius, beast as he was, could not drown his whole nature in sensuality. Neither the cannibalism of New Zealand, nor the horrors of the French revolution, reveal to us unmitigated atrocity. In the worst of men there are secret qualities that need only the right sort of collision with circumstances to bring them out to our admiration, as from the hard and black flint sparks of light may be struck by the proper means. Man is a sinner — call him so, be he clothed with purple or beg in rags; and sin is spiritual suicide, by slower or quicker methods — so describe it, whether before Herod in his palace, or the Pharisee in the temple, or the most abandoned profligate in the foulest den of iniquity. Call them all to repent, alike by the mercies and the terrors of the Lord. "Cry aloud, spare not," and prove yourself faithful as a minister of God to guilty mortals. But say not that man is only vile. Commit not that sacrilege, for it is God's work which you abuse See in that wreck of

humanity, as in a noble ship which the waves have swept till it looks only like a worthless hulk, much which is sound, enough even to authorise the hope that it may be restored to its former bearing. The sinner is a man, and in that title if he have not the pledge of his redemption, he has what for a free and accountable being is better, the proof of its possibility.

As Unitarian Christians, we differ from the self-styled Orthodox of this and other lands — in our doctrine concerning the atonement. We believe in an atonement, and in *the* atonement; in an atonement needed by every sinner, by which he shall be reconciled to God, and in the atonement of which Christ is the instrument, by bringing the sinner to God, that he may be forgiven and justified. Nay, more; we believe that the atonement was the great object of Christ's mission, even as he said, "the Son of man is come to seek and to save that which was lost," and that in this purpose we find the solution of the mystery which overhangs his cross. But we cannot — and we thank God that we do not — believe in a vicarious atonement which would subvert our notions of justice, and teach us to look upon the Heavenly Father as an Infinite Despot. We *must* use strong language on this point. We reject with abhorrence a doctrine which despoils the Divine character of its glory, and takes from the Divine law its most urgent sanctions. We can call that a gracious Providence which hides instruction beneath chastisement, but we cannot call that a revelation of grace which shows us the Sovereign of the universe refusing forgiveness to contrite offenders except on conditions which they are utterly unable to fulfil, yet which are held to be fulfilled by a technical evasion that would be sanctioned by no court of

justice in the civilized world. Our doctrine of the atonement is a doctrine of parental love; the popular doctrine of the atonement, if it were not connected with the Divine Name, we should describe as a doctrine of cunning tyranny. Such, I am constrained to say, painful as is the association, is the light under which it seems to me to present the God and Father of our Lord Jesus Christ. I know that this dogma is set forth as the sinner's only ground of hope. Strange affirmation! And yet stranger blindness, that cannot see the invitation of a free mercy illuminating every page of the New Testament. Mercy, oh! how much needed by man, how freely exercised by God! Let not the condition of man be mistaken by the sinner, let not the character of God be misrepresented by the theologian.

As Unitarian Christians, we differ from members of the Roman Catholic Communion — in our doctrine respecting authority in matters of religion. The principle towards which all the ideas of the Roman Catholic gravitate, is the Church. It is to this that he adheres with most tenacity, for in giving up this he thinks he gives up everything. As he reduces this principle to practice, he makes the Church the infallible interpreter of Scripture and expounder of truth. The Church is the ultimate authority, whom it is fatal sin to disobey or distrust. Heresy therefore (which is only dissent from the Church) becomesi mpiety, and may be punished as spiritual treason. Now we believe in the Church; but it is the Church of the saints who are compacted into one body "by that which every joint supplieth," and not the hierarchy who are only members in the body. We believe in no infallibility residing on earth, because we say,— making a statement in moral

arithmetic which any child can understand,— that no aggregation of fallible judgments can make an infallible guide. We protest against this claim of the Romish Church. It is her cardinal vice. We might bear with her other errors; but this assumption of the attributes of the Most High, with all the terrible consequences which it involves, we may not regard even with patience. It invades the sanctuary of man's freedom, and scales the throne of God's sovereignty. It has but one word to express the conditions of eternal life; and that is, *submit* — submit to the Church in its interpretation of truth and its declaration of duty. This, with God's grace, we will never do. We will submit, not to the Church, but to him who is the Head of the Church, and the only spiritual Head whom its members should acknowledge. Christ has called us to liberty, not to bondage. He has taught us what to believe, and on us lies the responsibleness of construing his instructions in their right sense. We can let no man nor body of men frame a creed for us. It is not the *right* of private judgment alone, which we defend. It is the *duty* of private judgment, which we dare not neglect. We must think and read for ourselves. If we mistake the meaning of the written word, on our souls will lie the peril. It a fearful responsibleness which is committed to us. We know this — we hope we feel it. If we suffer ourselves to be warped by passion or prejudice, by self-will or self-interest, we shall stand condemned. But if we use no means of ascertaining "the mind of the spirit," except as we passively yield to others' dictation, we shall incur still heavier guilt. We are the Lord's freemen, and how can we be called loyal to him so long as we enter into voluntary servitude to any other master?

As Unitarian Christians, we differ from the adherents of the Episcopal Church — in our doctrine concerning the ministry. We are far from denying the need of a separate order of men who shall give themselves to study and preaching, that they may be able to convince the gainsayer and instruct and exhort the believers. We perceive that such a class as the clergy are demanded by the situation of the Church in the midst of the world, as well as by its internal wants, and we doubt not that the ministry was intended by Christ to be perpetual. But we look with no respect on the claims which are advanced in behalf of the clergy of a particular church over other ministers. We find it difficult to express our amazement at the effrontery of a church, which, itself a fragment of the universal Church and a secession from a larger fragment, presumes to consider the ministers of other portions as intruders into the sacred office. It would be ridiculous, if it were not insolent. We do not call in question the claims of the English Church to the admiration of its members, for if they find in its liturgy or discipline what enkindles their admiration, we would not let our preference for a simpler worship lead as to forget the original diversity of mental wants ; but to admit her argument, drawn from Scripture, in favor of the three orders, or her argument, not drawn from Scripture nor from any other source except fancy, in favor of the Apostolical succession, is what we cannot do without surrendering our common sense.

As Unitarian Christians, we differ from the Baptist denomination — in our doctrine concerning ordinances. The ordinances we value. They are beautiful symbols and efficacious means. We prize them, and use them.

But we would be slow rather than eager to exaggerate their importance. And we cannot easily understand the delusion which causes intelligent and excellent people to raise the mere form of a form, a method of a means, into a condition of church fellowship. We should as soon think of making an exact agreement in pronunciation indispensable to the interchange of kind offices on a journey. It is not sufficient to say, that compliance with the letter of the Master's direction is of the first importance; because, to pass over the question whether the words of Scripture must bear the construction which is put upon them by the members of this denomination, it shows a grievous misapprehension of the genius of our religion and the mind of its Founder, to care more for the letter than for the spirit of his teaching. It might be difficult to determine which makes the greater mistake in his use of Scripture, the literalist or the allegorizer.

As Unitarian Christians, we differ from the Methodist Connexion — in our doctrine concerning religious excitement. We do not decry all excitement. On the contrary, we preach that men should be interested in religion, as in every thing else of moment, and that they should be more interested in this than in anything else, because this is supremely important. We like earnestness and fervor in religion, if they be held under the restraint of principle and propriety. Perhaps we have not as much of these qualities as it is desirable we should have. Our aversion to one extreme may have driven us towards the other. But we cannot admit that religion consists in excitement, nor that its best beginning is made in a tempest of feeling. We do not believe that God takes the soul by storm. A

change of heart is not the work of an hour, as you may change the course of a stream by digging across a belt of ground which has turned its waters from a straight channel. Rather as the torrent which has been dashing down the hills and exhibiting the wildest disorder in its descent, gradually subsides into the stream which flows quietly in a broader and deeper current through the fields, so the impetuous and disorderly passions are gradually subdued into a tranquil and useful character. We doubt the value of those occasions of which so much use is made, to convert the sinner by the force of sympathy. Regeneration, as we understand it, is a secret work, and often of slow growth, though its results be great and manifest. We dislike mechanical methods, as we distrust stereotyped evidences of religion.

As Unitarian Christians, we differ from the Universalist body — in our doctrine concerning retribution. They agree with us in regard to the supremacy and sole deity of the Father; and many, doubtless, believe that the effects of transgression will extend beyond this life. But a still larger number, probably, hold that sin entails no consequences after death, while all who adopt this name find the peculiar glory of the Gospel in the promise of a final restoration of all men to virtue and happiness. Now, while there are different shades of opinion among us as to the future state of the wicked, no one, I presume, would adduce the ultimate salvation of the whole human race as the great revelation of Christianity, and all of us would reject any statement of belief which excluded the idea of future retribution. To us the doctrine which limits the consequences of a sinful life to our present existence,

appears equally unphilosophical and unscriptural. It overlooks the constitution of our nature, and tortures the language of the Bible into senses which only the greatest violence could ever make it bear. Its influence we should deplore, as its prevalence we must deprecate. We reason with the sinner of "a judgment to come," and entreat him, as he would avoid shame and suffering in the world to which he is going, to turn from his evil ways and cleanse his heart; for the character he shall bear into that world must decide the condition on which he shall there enter. Death will not change the character. If we have chosen to live without God here, we cannot dwell in the joy of his presence hereafter. Fearful beyond all other description is the view which we take of the lot of the impenitent, for we say that material images do but faintly represent spiritual loss and anguish; and as certain as is another state of existence do we make the experience of its retributive scenes, for this experience follows from the laws of our being, and is announced by the warnings and exhortations of Scripture.

But enough of this unpleasant, though necessary description of the differences between us and our fellow Christians. It would be a far more agreeable task, for which I have not time, to portray the features of common resemblance. They were indicated in the earlier part of this discourse, when speaking of those truths which we embrace, but which so far from desiring to confine to ourselves, we rejoice to believe are held by us in common with multitudes, if not with all those who take the same motto with us, — 'Christ and his cause.' And in this reception, by the most divided portions of the Church, of

the truths on which we lean, do we find an argument to increase our confidence in them as the only essential truths of Christianity, — so plain that they cannot be mistaken, so important that few, or none have been able to deny them a place in their theology. There is, however, one example of agreement between us and other Christians, which I am anxious to notice, as presenting yet one other difference which we would press on the consideration of those from whom it distinguishes us. In this instance they from whom we differ are not Christians except in name. Perhaps we are no more. Then God forgive us! for we ought to be immeasurably more. And this is what I wish to say; — that as Unitarian Christians, we differ from the irreligious of every class, whether they be the openly immoral or such as immerse themselves in the cares of the world, the profane or the thoughtless — in our doctrine concerning righteousness. For we hold that this is the one thing needful, and that whatever else a man risks or loses, he must not let go the integrity of his soul; which he can keep only by strenuous obedience to every law of the outward and inward life. A man is not true to himself, nor faithful to Christ, nor thankful to God, who does not purify himself from sin, and consecrate both body and soul to the execution of the Divine will.

We preach a doctrine of righteousness which covers all human relations, and penetrates to the inmost recesses of our being. It is not a superficial propriety, nor a conventional rectitude which we demand, but thorough, genuine goodness. A man must be filled with this goodness, just as the tree is pervaded from its root and its heart to its

outmost twig with the vital fluid. The life which is in us, the everlasting life, must penetrate and vivify our whole nature. Till this is our experience, we do but partially *realize ourselves*. We are not whole men in our own consciousness. The only true and complete man is he who bears the closest possible resemblance to Christ. They who live for earthly vanities, or they who pursue their worldly labor as if this were all they need think of, so far from having reached their being's end and aim, have not begun to comprehend it, and the great benefit of Christ's mission is still unknown to them. When we speak of righteousness, we do not mean that which is partial, but that which is comprehensive. How can a man be right who does not place himself in just relations to God, with whom his relations are more important than those he sustains towards all other beings? Righteousness then, as we understand it, includes piety not less than morality, and the character not less than the behavior. So was it understood by our Lord, when he said, "Blessed are they who do hunger and thirst after righteousness, for they shall be filled." They "shall be filled;" but those who do not desire this, their great good, with an impatience like that of the starving man for food, *they* shall be empty — empty of good — empty of that which alone has permanent value — empty of the real life. This is our doctrine concerning the present; and with this doctrine upon our hearts we are almost ready to say, let others discourse of the future, for here we have a theme so grand and vast that it exceeds all our powers to treat it worthily. With this doctrine let Unitarian Christianity go into the world and entreat and adjure men to turn

from the idols which their own hearts have set up in the secret places of their worship, to Him whom those hearts should confess and adore and love. Let it go into the world with this doctrine, and let the commentary be furnished by us in the growing holiness of our lives, and our faith will leap from crag to crag of society, and dart down into its lowly coverts, and bathe its whole expanse with a divine influence, even as the morning light glances and spreads and rests over the whole landscape.

We have, within such limits as the time permits and prescribes, considered the questions which we proposed to answer, — having endeavored to exhibit the truths of Unitarian Christianity, the grounds of our preference of this over other systems of faith, and the differences which distinguish its disciples from other considerable portions of the community. The result must be, to convince every candid hearer that we have a positive faith — a faith full enough, plain enough, authoritative enough for all the purposes for which a religious faith can be needed. We "believe, and therefore speak." Our profession of Unitarian Christianity is the fruit of an intelligent and cordial reception of its truths. We believe that these truths constitute "the glorious Gospel of the blessed God," and therefore we give utterance to the convictions with which our minds are laden. Believing, we ought to speak. Silence under such convictions would be ingratitude towards God and unfaithfulness towards man. It would be a violation of solemn trusts and neglect of sacred interests. It is our duty to diffuse the opinions which we think just to God and beneficial to man. By

the speech of the lips and the eloquence of the character should we proclaim them before men. And all the more zealous should we be, if we have embraced unpopular opinions. What are our convictions worth, if they will not breathe into us something at least of the martyr spirit? What is our attachment to them worth, if it will not sustain us in confronting the prejudice of the multitude? He is the true believer, who is not ashamed nor afraid to let it be known that he has espoused the cause which he has in fact taken to his heart. I would not commend a busy proselytism, but frank and manly and Christian adherence to our faith amidst opposition or obloquy is the course which a wise policy unites with self-respect in urging us to adopt. Skepticism we disown, bigotry we abhor, and affectation we despise; but for truth and freedom and holiness we will speak, in word and deed.

The society who have erected this building have then done well, in the work which they have now brought to a completion more successful even than their hopes. It is a day of rejoicing with them, and with no more acceptable sacrifice can they for the first time approach this altar than the joy and gratitude which they feel. The edifice which they have raised stands, in its chaste beauty, a monument of their exertions to secure for themselves and afford to others the opportunities of a Scriptural worship; as they have indicated in the reference to the sacred volume which they have placed over its entrance. And now what remains but that we dedicate this house to the purposes contemplated by its builders? To religion and its uses we dedicate it — to the worship and glory of the one living and true God. To Christianity and its

influences we dedicate it — to the exposition and enforcement of that Gospel which is the rule of life and the charter of salvation. To the well-being of man we dedicate it — in his preparation for the duties of this life and the enjoyment of the life to come. To truth and love and peace we dedicate it, and invite them to dwell within its walls as the guardians of its sanctity. To holy prayer we dedicate it; to religious instruction we dedicate it; to sacred song we dedicate it. Here may devotion breathe its sublimest hopes, and wisdom utter its choicest counsels, and music pour forth its sweetest strains. Here may our friend long be permitted to refresh his spirit in the labors of the sanctuary. Long may this memorial of Christian zeal stand, to gather many into the sympathies of fraternal union. As in tranquil dignity it looks down upon the crowded ways of life at its feet, may it seem to speak of a higher and calmer existence. Here may an influence begin, that shall be extended through the city, the neighborhood, the province, in which, in respect to the peculiar character which we have seen to belong to this house, it now stands alone; an influence that shall become deeper as well as wider with every year of its exercise. We enjoy the smile of Heaven upon our work of to-day in the bland sunshine which has softened every unfriendly element of the season. Let us interpret it as the promise, in our spiritual husbandry, of a fruitful summer and an abundant harvest. May souls here grow into a ripeness for a better world. As the Father shall here be worshipped and the Son be honored, may the spirit of grace from the Father and the Son descend in unseen influences, that shall not, like the visible flames on the first Christian Pentecost, cease to rest upon the brethren

at their departure from the place of their assembling. And when in the course of time this structure shall give place, as we trust it may, to one of ampler dimensions, may its history be invested with associations that shall cause its remembrance to abide with those who shall have then entered the "temple not made with hands, eternal in the heavens." Father Almighty! hear thou our desires, and grant them fulfilment. To thee, in the name of thy dear Son, we consecrate these walls, these seats, this altar. Thine be the glory of their fresh beauty, and thine the richer glory of their decay!

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A

BRIEF STATEMENT

OF THE

CHRISTIAN VIEW

OF

THE ATONEMENT.

BY REV. W. H. FURNESS.

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A BRIEF STATEMENT

OF THE

CHRISTIAN VIEW OF THE ATONEMENT.

The Orthodox doctrine of the Atonement is cherished by the great body of our fellow Christians as the central truth of the Gospel. We who reject it are considered as rejecting Christianity itself, and as forfeiting all claim to be entitled Christians.

This doctrine, as is generally well known, teaches that man, being exposed by actual sin and a depraved nature to the eternal wrath of God, is saved from due punishment by the death of Christ, which is received by Heaven as a satisfaction for the sin of the world. The Divine wrath is appeased thereby. And now, so this doctrine declares, a way is opened by which, without any violation of justice, God may exercise his mercy, and forgive those who, sincerely penitent, place all their reliance on the merits of Christ, on the Atonement made by his blood.

We reject this representation, because it contradicts not only the simplest dictates of justice and mercy, but also the plain and pervading truths of Scripture.

Justice never requires, when the law has been violated, merely that there should be suffering without reference to

the individual upon whom it is inflicted. It is the very essence of justice, that it makes a radical and indestructible distinction between the innocent and the guilty, and the former can never *justly* relieve the latter from suffering, by suffering in their stead. "The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." This is justice.

But there is as little of mercy as of justice in the mode of proceeding which this doctrine of the Atonement sets forth. God is revealed to us as the Almighty Father. All things, and the New Testament especially, teach us to seek our best apprehensions of God, and of the way in which he regards sinful man, through our knowledge and experience of the parental affection. It is at best but very little that we can know of the dread, unfathomable nature of the Almighty. All things teach us something of him. But it is in the parental heart that his spirit is most clearly revealed. Let us then bring the doctrine of the Atonement to this test. Let us follow the example of Christ, who, in declaring the divine love, appealed directly to parental affection. "If ye, being evil," said he, "know how to give good things to your children, how much more shall your heavenly Father give the holy spirit to them that ask him?" In like manner, we may ask, would an earthly parent make it impossible for an offending child to be forgiven unless some other and innocent being should consent to suffer the penalty he had incurred in his stead? The parental heart abhors the thought. If ye then, being evil, shrink from treating your children thus, how much more your Father who is in heaven?

We must look for an illustration of the manner in which God regards his guilty children, not to this doctrine of the Atonement, but to the immortal parable of the Prodigal Son. Here is Christ's representation of the whole matter. And how is the Father here described as dealing with his sinning and repentant son? Does he refuse to receive him, until some unoffending one, his brother perhaps, has suffered in his place? Oh no! While he is yet a great way off, his father runs and falls on his neck and kisses him, and interrupts his confessions, and calls to the servants to bring forth the best robe and put it on him, and to put rings on his fingers and shoes on his feet. Heaven be praised for this touching exposition of the infinite mercy. It goes to the very heart of the matter. And we know that it is the true representation, and that the doctrine that contradicts it, no matter how widely received, or with what confidence asserted, is unchristian and false.

Were the Orthodox doctrine true, how differently would the parable of the Prodigal Son have read! — A certain man had two sons, and the younger son left his father's house and went into a far country, and there wasted his substance with riotous living, and was driven to feed swine for his bread, and to envy the swine the husks that they devoured. And when he came to himself he rose and returned to his father, and fell down at his feet, and with tears and groans confessed that he had sinned, and was unworthy to be called his son. And his father frowned, and hid his face from his son, and said unto him: Thou hast forsaken my house; thou hast transgressed my commandments. I know thee not. And the

father called to his servant, and said, "Drive away the wretch into the wilderness, and bar the gate, and let the wild beasts devour him." But the elder son drew nigh, with streaming eyes and bleeding heart, and cried; "Upon me, O father, upon me pour out thy wrath. I will endure it all. Let my blood flow, and let my brother be forgiven." And the darkness passed away from the father's face, and he smiled, and said, "Mine anger is allayed — my justice is satisfied. Thine atoning blood asserts my justice, and sets free my mercy."

But we reject this doctrine of the Atonement, not only on the plain grounds of reason and nature, but also because, as we read the Bible, it furnishes no sort of authority for it.

The word, *atonement*, as has been stated a thousand times, occurs only once in the whole New Testament. "We also joy in God through our Lord Jesus Christ, by whom we have now received the *atonement*." (Rom. v. 11.) And here the word in the original, thus translated, (when shall we be relieved from the necessity of repeating this statement?) is the very same word which is everywhere else translated in the New Testament, reconciliation. There is no objection to the word, atonement, if we retain the sense in which it is used in old English writers. To atone, originally meant to *at-one*, i. e. to make *one*, to unite, to reconcile those who are at variance; and atonement is synonymous with reconciliation. Jesus came, without controversy, to reconcile God and man, but not God to man, but man to God. He did not come to work any change in the Divine mind, for that, being perfect, is unchangeable in love, and it was from

the bosom of Divine love that he came, and by the arm of the Divine love was he upheld. But he came to change man, to renew him in the whole spirit of his mind. Man, created in the heavenly image, the child of God, has wandered, and is every day wandering from his father's house. Notwithstanding the light of reason, the voice of conscience, the lessons of providence, he forsakes the way of peace, wastes the rich heritage he receives, and would fain fill himself with husks, and becomes ever more miserable, and Christ comes to seek and save the lost, to bring him back and unite him with his forsaken parent, to reconcile him to his maker by breathing into him a new mind, that love of truth and purity which will make him spiritually one with God. Christ was not sent to exert a pacifying influence upon the Almighty, but to exercise a saving influence upon the human soul. Accordingly an Apostle hath declared, that "God is in Christ (that is, through or by means of Christ,) reconciling the world to himself."

These remarks will suffice to enable us to see how the death of Christ possesses a reconciling or, if you please, an *atoning* influence, using these words as synonymous. But we must keep in mind the great purpose of Christ, to save men from moral evil, from guilty desires and wrong doing, to soften their hardened hearts and enlighten their understandings, to render them just and merciful to one another, and pure and humble before God. In a word, he came to exert a moral power, and change the heart of man.

And what means did he use to this end?

In the first place, we have his heavenly instructions, those

words of eternal wisdom. "Love your enemies." "Return good for evil." "Blessed are the pure in heart." "Forgive, and ye shall be forgiven." And these divine precepts were accompanied with the most cheering representation of the benignity of the All-powerful. Every reason is given us to believe that He is more ready to pardon, than we are to repent. We are taught, as in the parable to which I have referred, that if we repent, the Divine Mercy will receive us with kisses and gifts. The authority of his words has never been questioned. They have been recognised as divine; and just so far as any man's heart has been touched, and his conduct controlled by them, he has been *saved, reconciled* to God, and has partaken of the blessings of the Atonement. He may be still afar off, yet he is brought on his way nearer to goodness and to God by the *atoning* efficacy of the instructions of Christ.

But Jesus Christ has exerted an atoning power through his life also. There is a power to lift man up into union with God, in the character of Christ. In him lives the truth which purifies the heart,— in his sublime self-renunciation, in his sympathy with the suffering and the friendless, in his unstipulating devotion to the Eternal Will. He bore to be misrepresented and reviled. He exposed himself to malignity and violence. He went about doing good, knowing not in the morning where he should rest his head at night. He was endowed with transcendant gifts, and he used them all, never for himself, but for others, never as if he were doing anything wonderful, but with divine simplicity, and without the shadow of parade. Thus in him was set before the eyes of man, the ravishing vision of a soul in intimate union, perfectly *at-one* with God.

There the truth we are to love and live, stands manifest in the flesh, in a shape of surpassing glory, at once intelligible to the understanding, elevating to the imagination, affecting to the heart. Here then is a reconciling force an atoning power to bring man to God. If we appreciate the life of Jesus, his trials and his victories, can we remain unmoved?

Of the great ministry of Reconciliation, the death of Christ is, however, the crowning event. He was put to death by men whose corruption could not endure his purity, whose darkness could not bear his light. He had uttered things which tended to destroy the ignorance upon which their power rested, and he could not be silenced or bribed by their rage or their flattery, and so there was nothing for them but to destroy him as speedily as possible, and overwhelm his name with infamy. He was true to the convictions in which he heard the voice of the Eternal Father speaking within him. He would not desert the cause of God and man, poor, benighted, lost man, and therefore he suffered that cruel death. Thus he gave the strongest possible manifestation of Love. In no other way could he have expressed the spirit, by which he was inspired and man was to be moved, so impressively. "Greater love hath no man than this, that a man lay down his life for his friends." Had Jesus lived in easy circumstances, had he encountered no opposition, made no sacrifices, the heart would have wanted that revelation of the love of Christ and of God, which now pleads with us through that death. It was necessary that the Mediator should mediate by suffering, necessary, not on account of the wrath of God — God knows no wrath; not on account of his Jus-

tice — his Justice is but another name for that Divine Attribute, which under a different aspect, in a different relation, is Mercy, but because the nature of things, the nature of man, make it necessary We might ask that the Saviour of man should have been seated, while on earth, on a throne. But no earthly, no celestial throne even, though flaming with the light inaccessible, though nations were prostrate before it, could so penetrate the heart as that black and bitter cross, transfigured by the spirit of him who suffered thereon, into the most expressive symbol known on earth, of the power of Love. We are made to be moved by it, as by nothing else. It is omnipotent. It is God. God is Love; and in the nature of things it is impossible that a mightier manifestation of Love could be given than is given by the cross of Jesus. No crown, though beaming from an angel's head, could represent the more than kingly power of which the crown of thorns is the emblem. No robes of imperial purple could denote the unearthly authority with which every drop of that innocent blood pleads with the heart. Alas for us, if, while we contemplate the cross of Christ, it puts forth no atoning power, if we do not see with new eyes the beauty of that spirit of humanity, that sympathy for the sinful, the despised, the friendless, which that cross so profoundly illustrates.

Thus have I sought to describe the nature of the Atonement which we have received through Jesus Christ. Remember, it was man, not God, who was to be reconciled, made *at-one* with Heaven. To this end a moral power, a power acting upon the heart, and renewing it, was needed. In the instructions of Jesus in his life, and especially

in his death, we have the needed power. In its power to move the soul, the atoning value of the cross is found. "If I be lifted up," said Jesus, that is, if I am put to death, "I will draw all men unto me."—Draw them by those mighty natural affections, which are created to be influenced by Love. This atoning power wrought mightily with the personal friends of Jesus. It changed them, reconciled them to Heaven; and it has been felt by multitudes, notwithstanding a thousand bewildering speculations.

Although this account of the true doctrine of Atonement may be very plain, still it cannot be denied, that the Death of Christ is spoken of in a peculiar manner in the Epistles. I say in the Epistles, for out of them there is not the slightest appearance of foundation for the orthodox views of this great event. Christ himself has not breathed a word that gives us reason to suppose that he considered himself offered up to render God more placable, to satisfy Divine Justice. He declared indeed, that it was necessary for him to die, but not to reconcile the Father to his children, but to draw all men unto him. "For this end was I born," said he, upon a most solemn occasion, "and for this cause came I into the world, to bear witness to the truth." And how does the truth act? Upon what does it act, but the human heart, purifying that. "Sanctify them," prayed Jesus, "through thy truth. Thy word is truth."

I have no idea that the Apostles have given any representation of the death of Jesus, different from his own. Their language, properly understood, conveys no meaning at variance with his declarations. Still, they speak of his

death in a peculiar manner. They continually represent it as a *sacrifice*. And is it strange that it should be so described? With the foregoing views of the nature of the Atonement, we use similar modes of speech. If an individual gives up his own life to save mine, I say that he *sacrifices* himself for me. So Jesus Christ was a *sacrifice* for the world, not to appease Divine Wrath. It was necessary, in the nature of things, that a spiritual influence should be exerted upon men for their salvation. This influence could be brought to bear upon them only by such an event as the death of Christ. He gave himself up, he *sacrificed* himself for mankind. Now if our language, cold and literal as it is, allows of such a mode of speaking, what should we not expect from Oriental minds, from hearts bursting with wonder and gratitude? The Apostles felt deeply, and they express themselves accordingly, in modes of speech which, however strong they seem to us, were in their view, no doubt, all too weak.

But further. The writers of the Epistles were Jews, brought up from their infancy under a religion that dealt most abundantly in sacrifices, in the shedding of the blood of victims before the altar. "Almost all things," says the Epistle to the Hebrews, "are by the law," that is, under the Mosaic religion, "purged with blood, and without the shedding of blood is no remission." Under their Jewish faith, the Apostles had been taught that they were not cleansed from sin, until they had expressed their penitence by bringing a victim and shedding its blood at the altar. Blood was continually used in their religious ceremonies, and was intimately associated in the Jewish mind with sacred things. Now when we consider how men's ways

of speaking are affected by their habits of thought, is it not perfectly natural that the Apostles should have expressed themselves as they have done, and delighted in any analogies which they could trace between their old faith and their new. Familiar with victims, and sacrifices and blood, how naturally did they see in Jesus Christ a lamb without spot or blemish, whose blood was shed for the sins of the world.

In conclusion, there is one consideration to which attention has often been called, and which may be alluded to here. From the beginning of the world, in all times and countries, men have sought some substitute for personal virtue. They have been ready to give to God everything but themselves, the fruits of the field, the firstlings of the flock, spoils taken in war, nay, their own children and their own lives, everything and anything but the living daily offering of the heart. This ancient and universal error, that God is to be pleased by anything but personal holiness, has had a mighty influence in separating men from God. The tendency to substitute gifts, and sacrifices, and penances for inward purity, has divided man from his Maker, because it has kept men in their sins, in a state of moral alienation from God. Under this delusion they have flattered themselves that they might cherish what desires, indulge what passions they pleased, no matter how low and corrupting, if they only kept their account with God square by punctuality and strictness in giving gifts at the altar, by attendance upon church forms. In a word, it was this disposition to put forward artificial obligations, in the place of individual character, sanctified in the constant service of virtue,

that made a reconciliation, an atonement necessary; and Jesus died to deliver man from this unhappy error. He sacrificed himself to do away the idea of sacrifices as substitutes for personal righteousness, to reveal the supreme worth of a spiritual sacrifice, the worship of the heart. It shows therefore how ingenious and cunning men are, in that they have discovered, in the very method taken to disabuse them of this error, the means of perpetuating it anew. In the death of Christ they have found a substitute, a sacrifice to be accepted instead of personal virtue, when, as I have said, Christ's death, properly understood, does away with the idea of any substitute whatever, removes this fatal fallacy, and opens the way of light and life, by which man may return and be reconciled to God, and so a full atonement be made.

Could we only stand at the foot of the cross and fathom its spiritual significance, and catching the light of that invisible glory which encircles it, we should begin to know the true atoning efficacy of the sufferings of Christ. His blood would not flow in vain. It would wash us from our sins by the heavenward thoughts, the fervent prayers for the gift of the same self-renouncing spirit, which it would inspire. Bear about in your hearts this emblem of all that is highest in the universe of God, and then when you are tempted by selfish desires to forsake the way of right, to disregard the Divine voice, to forsake God, the image of the spotless one dying in your behalf will rise before you, and that will save you, restore you to yourselves and to heaven, and reveal to you the unspeakable gift of the Atonement.

1st Series. No. 222.

A

DISCOURSE

ON

THE LIFE AND CHARACTER

OF THE REVEREND

HENRY WARE, D. D., A. A. S.,

LATE HOLLIS PROFESSOR OF DIVINITY IN THE UNIVERSITY OF CAMBRIDGE;

PRONOUNCED IN THE FIRST CHURCH IN CAMBRIDGE, SEPT. 28, 1845,

By JOHN G. PALFREY, D. D., LL. D.,

FORMERLY PROFESSOR OF BIBLICAL LITERATURE IN THE UNIVERSITY.

WITH AN APPENDIX.

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DISCOURSE.

Fellow-students and friends:

At the earliest time permitted by previously existing engagements, I present myself before you, in compliance with the request of the Academical and Theological Faculties of the University, to attempt a tribute to the character of the late Hollis Professor of Divinity, the Reverend Dr. Ware. I could by all means have wished that the duty had fallen upon more competent hands. Especially there is one, who, from earlier acquaintance, and longer official association with the departed, to say nothing of reasons still more obvious, would far better have met the claims of the occasion, and satisfied the wishes of those numerous friends of the deceased, of religion, and of learning, who desire to have it noticed with worthy commemoration. But circumstances not conveniently admitting of any other arrangement, I have esteemed it to be my duty, and I feel it to be my privilege, to express in your behalf, as best I may, that estimation, which I share with very many, of the worth and services of an excellent man, several years my revered instructer, and several years my respected and beloved colleague in academical labors.

Dr. Ware's was a character of mark. In those walks of life to which my observation has extended, I have known few minds so sagacious ; none more firm, more calmly balanced, more candid, or more just. Its influence has operated extensively. Nearly all the ministers in the country, of one of the principal Christian denominations, have been his pupils. Of the whole number of young men who have been educated in the academical department of the University, in the two centuries and more since its institution, nearly two fifths have been graduated since he was engaged in its service. And if his life cannot be called eventful, its course has been closely connected with a succession of events of the strongest interest to the friends of science and of Christianity. His official connection with the College has covered the whole of three presidencies, embracing far the most prosperous period the institution has ever known. His election to office here proved the signal for the development of causes, before in silent operation, destined to divide the old Congregational unity of New England, and establish another form of Christian belief. The Divinity School has grown up to what it is from a course of instruction which he instituted, and for a while conducted alone.

Henry Ware was born on the 1st day of April, 1764, in the town of Sherburne, in this county, being the ninth of ten children of John and Martha Ware, of that place. His father was a farmer in moderate circumstances. He was a feeble child, and little expectation was entertained of his surviving the critical period of infancy. But, by the help of a peculiarly tender care on his mother's part,

his constitution acquired strength, and when seventeen years old he was as large and rugged as most boys of the same age. He had small advantages of early instruction in book-knowledge ; but describes himself as having been always a favorite of his masters for his quiet timidity, which made him very obedient and observant of rules, and peaceful among his comrades ; though no boy of the school was a more intense lover of play. Besides these qualifications, he was able, he says, to learn with greater ease and quickness than any of his mates. But it was very little that he had opportunity to learn, the school which he attended being kept only from six to ten weeks in the winter season, and the rest of the year being employed in such work, with his elder brothers, on his father's farm, as could be performed by a boy of his age.

He was left fatherless when fifteen years old, with a patrimony amounting to a hundred pounds of the currency of the time. His two oldest brothers, who looked with fond and affectionate hope on the fair David of their race, with a generosity so nobly common, then and now, in our New England farm-houses, agreed to combine their endeavours for his advancement in the world. In November, 1779, he was placed under the care of the Reverend Elijah Brown, the minister of the parish, to be fitted for college, and made such rapid progress under that gentleman's tuition, that he was admitted to the Freshman class, at Cambridge, at the Commencement of 1781.

The College was at this time in a state of extreme depression, greater, probably, than has been experienced at any other period of its history. The resources of the country were exhausted, as well as its interest engrossed,

by the war of the Revolution, then drawing near to its close. The means of the College were small ; what funds it possessed were chiefly invested in the miserably depreciated public securities ; the Commonwealth, to which it had been such a blessing, seemed almost to have done caring for it ; and the Corporation were still engaged in a suit, as humble as fruitless, to Governor Hancock, their late treasurer, for the possession of their papers, and the settlement of his accounts. The retirement of President Langdon, a man richly deserving more reputation and more success, however unsuited to command the peculiar perplexities of those times, had left a vacancy in the chair, not yet filled. Of the three professors, the usefulness of the excellent Wigglesworth was impaired by feeble health, the once vigorous mind of Sewall was under a cloud, and Williams was young in his place ; and the tutors were not men of distinguished qualifications. With the unavoidable relaxation of discipline under such circumstances, habits of idleness and dissipation had established themselves within the walls, and the standard of scholarship was dismally low. The ostensible course of study was very limited. A sufficient supply of text-books was not to be had in any of the departments. The prescribed exercises were but few, and some of the officers were in the habit of neglecting a considerable portion of hemt.

In the year 1836, when seventy-two years old, Dr. Ware set down a few *memoranda* of his early life, to which I am indebted for a portion of the particulars that have now been stated. His class, when graduated, in 1785, consisted of thirty-two persons. Its list exhibits

but one or two names, besides his own, of decided eminence in after life. He had very little intercourse, he says, except with ten or a dozen, with whom he was connected in social and literary fraternities, and there was about the same limitation to his acquaintance with the other contemporary classes. That he was a favorite with that portion of his class with which he was acquainted, he had this evidence, that he was chosen president of each of the three associations of which he was a member. So punctilious was his correctness of deportment, that he never once incurred a fine, or any other punishment at the hands of the Faculty, an exemption, in those days, of very rare occurrence. At the exhibitions and at Commencement, the honors were assigned to him which indicate the first rank in his class, and he also delivered, by the appointment of his classmates, the Valedictory Oration, which was then in the Latin language.

"I can look back upon my College life," says Dr. Ware, in the manuscript already referred to, "with but a limited degree of satisfaction. The honors I received were certainly more than enough to satisfy my most extravagant expectation or wishes, and my satisfaction in the recollection of them would be complete, could I be conscious of their having been worthily bestowed. But I do not know whether one has less reason to feel humbled and mortified in receiving an honor which he is conscious of not deserving, than in having a merited honor withheld from him. I am amazed that it should be possible for one, with such habits of study and low attainments as mine certainly were, to hold so high a standing as was allowed to me. Nothing will account for it but

the shameful fact, that my competitors were as deficient in their habits of study and in their attainments as myself." There must, however, have been not a little self-disparagement in this, the result of that genuine humility which at all periods of life distinguished him. It was not possible, that, surrounded by such an apparatus of knowledge, incomplete as it was, a mind like his should not be stimulated to profitable activity ; and it scarcely ever happens that such an intellectual discipline as that of which in after years he showed the fruits has its beginning in mature life.

Having finished his course of study as an undergraduate, he took charge of the town school of Cambridge. He devoted himself, he says, with great zeal to its laborious duties, and had the satisfaction to know that his services were well received by the children and the parents. He at the same time commenced his preparation for the ministry, having, from the first period of his studies, designed to consecrate them to the sacred office. There was at that time no system of public education in theology, and, through the infirmities of Dr. Wigglesworth, the chair of Divinity in the University was virtually vacant. What aid Mr. Ware had in the direction of his professional reading I have understood to have been derived from the Rev. Mr. Hilliard, then minister of the First Church in this town.

On the 1st of April, 1787, his twenty-third birthday, he began to preach, occupying the pulpit of the pastor and instructer of his childhood. His theological attainments could not have been great, his studies having been confined within little more than a year and a half, during

which time he had been employed as an instructer seven hours of every day. But his pure, upright, and devout soul was itself a mine of religious truth and sentiment. His mind had a keen appetite for the knowledge which makes wise unto salvation, and received it with the quick intelligence and the ready welcome of sympathy. He had the great Christian preparation for his studies which is assured in the promise, "If any man will do his will, he shall know of the doctrine." The clearness, Scriptural simplicity, and practical character of his expositions of truth; the rich personal experience disclosed in his discourses; their modest, and at the same time winning and fervent, tone; the gentle and sincere solemnity, which impressed and subdued all the more for assuming nothing, and inspired confidence in the same degree as it tacitly disclaimed authority; the native and cultivated refinement of mind, which not only made any offence against good taste, any coarseness of address, impossible, but which knew how to find for gospel truth the kindest access to the waiting spirit; the ruling good sense, which conceived no extravagances; the contemplative and tender feeling, which had fathomed the depths of every remonstrance and rebuke that was uttered; these qualities in the young preacher, set off with the advantages of an engaging presence, a musical voice, and a natural action, fixed attention and won golden opinions in the congregations to which he ministered, and were a rich earnest of the excellent usefulness of his years of riper service.

The town of Hingham presented at this time a favorable specimen of the intelligence and culture of a leading village of Massachusetts. General Lincoln, whom it is

no injustice to any to call its brightest ornament, had just returned to it from his greatly honorable public service, and was the centre of respectful regard, and, as much as any other, the source of a generous influence, in a society of refined and intellectual men and women.

Dr. Ebenezer Gay, pastor of the First Church of the place, had just been taken to his rest. This venerable man, eminent among the liberal clergy of his day, the associate of Mayhew, Chauncy, Shute, and Tucker, had exercised a ministry lengthened out to the unusual term of sixty-nine years of official service, and the ninety-second year of his age. He was taken from a numerous and prosperous congregation, full of reverence for his years, his character and doctrine, trained by him through three generations in the ways of truth and righteousness, accustomed to look to him as having been the bond of union from a time to which the memory of scarcely any living could run back. The pulpit graced by such a man was privileged beyond the common walks of Christian ministration. The fruitful youth of Mr. Ware was esteemed to have yielded evidence that he was worthy of such a position; and he was ordained over the First Church of Hingham, October 24th, 1787.*

This post of honorable usefulness he continued to hold for eighteen years. With what he justly calls "the imprudence and want of forethought and calculation so common to young men entering the clerical profession," he "early entered into matrimonial engagements," to the hazard of his prospects of professional efficiency, distinc-

* From Mr. Hilliard's sermon at his ordination (p. 21, 2d edition), it appears that he had just declined a tutorship at College.

tion, and usefulness, as well as of that personal independence which is so important not only to the minister's comfort and freedom of mind, but scarcely less to his standing with the people of his charge, and so to his power of influencing them for their good. It perplexes a thoughtful observer to see the dulness of conscience of many young clergymen on this delicate subject, — a fault much less venial now than formerly, when the pastoral relation might reasonably be expected to be permanent. A right-minded and considerate young man, in other walks of life, does not think himself justified in forming a domestic establishment till he has not only something to maintain it with, while he lives and thrives, but a prospect at least of some partial provision for it in sickness, misfortune, and bereavement. He does not think it right, by any such premature step, to cripple his own energy, and invite a host of anxieties, distracting his mind from the appropriate cares of his vocation, still less to take with open eyes the melancholy chance of leaving those, whom he professes to hold dearest, to a harsh struggle in a lonely world.

The young minister has the least excuse for doing this of all men. Least of all men can he complain, while he continues in a single state, of the hardship of living in an unsympathizing solitude. Every body is his friend ; at the firesides of all his parishioners he has a hearty greeting and an affectionate home. Would he be considerate in this matter, as other young men feel bound to be, he has a degree of security which other young men have not, that before long he will have arrived at that partial pecuniary independence which every man ought to aim

at, were it only for his individual peace and independence of mind, and ability to be useful to others. While no minister's income will compare with the largest in the other professions, it is alleged, on an authority of approved currency on such subjects, that the average income of all the ministers in these United States is larger than the average income of either the lawyers or the physicians. I am not acquainted with these statistics, and cannot affirm the correctness of the statement. But I know nothing to discredit it, and it appears to me to be probably true.

In the common course of things, the young lawyer or physician struggles into a decent position through years of poverty. The young minister passes at once from his studies into the possession of a revenue considerably more than adequate to his wants. Would he, without parsimony, devote for a few years the residue above what is wanted for his personal occasions to making some provision for the future, as, I repeat, other well-intentioned men do before they take on themselves a future which requires larger provision, how greatly would it be for his own best good, and that of the people of his charge! The little store which in a very short time he would lay by from his superfluity, and which, with prudence, might be hoped to remain untouched and increasing till times of greater need, would give him tranquillity and confidence in the pursuit of his studies and the discharge of his office. But no! he is ordained and married about the same time, and he begins life on a scale of expense which already all that he has, or may reasonably expect ever to have, is needed to support, while, in the natural

course of things, the demands on it must be expected to go on increasing.

By and by he wakes up to a sense of embarrassment. The duty of providing for those of his own house, the neglect of which, he knows and preaches, would mark him for worse than an infidel, is no longer the compendious duty that it once was. The contrivance of the ways and means is a black, worldly perplexity, which waits for him in the retirement of his study, and dogs him in his parochial walks. Meanwhile, the day of novelty and enthusiasm has gone by. All that David does no longer pleases the people. Does an unreasonably dissatisfied portion of his people wish him to go? It is in their power to compel him to it by making it impossible for him to stay. Does an approving, but not generous, people wish him to stay? They argue that they can have their wish without being just to him, because he cannot afford to depart. Is there a narrow-minded deacon, whose views of doctrine are not met? He flatters himself, that, if the young man cannot be convinced, he can be distressed, into new professions or unwonted silence, as the case may be. Is there a parish committee-man, or large contributor, whose sin has been rebuked, he is apt to call to mind that the minister can ill do without him, and carry himself accordingly.

I will not enlarge. I am not speaking only of prudence for one's self and one's dependents, though that is a Christian obligation. But, to limit the view to a Christian minister's capacity of usefulness, which assuredly every Christian minister ought exceedingly to care for, how many congregations have been disturbed and divided,

how many ministers have been sorely tempted to unfaithfulness, by disaffection which would never have assumed an active shape, had not the disturbers been able to persuade themselves that the necessities of the minister and his family placed him at their mercy.

But I have spoken in part of recent developments of the evil, in times since the introduction of the practice of separations between pastor and flock. The mischief of that pecuniary pressure, of which, in his own case, Dr. Ware condemns the occasion, was experienced by him in the necessity which it imposed of engaging in pursuits which defrauded his fine mind of full opportunity to do itself justice, and in the effect which he feared was to be ascribed to it on the premature decay of the beloved early partner of his life. "Ignorant altogether of the value and use of money, I soon found," he says, "by experience, that a salary of four hundred and fifty dollars was far short of what was necessary for the comfortable support of a family, in the very lowest style of living which my profession and place in society required. I was accordingly pressed with poverty, and obliged to resort to the only means which seemed to be open for a country clergyman for supplying the deficiency of his salary, that of keeping boarders, and taking the charge of boys to fit for college. It was a very laborious and irksome life, and less profitable than it should have been."

That, under such circumstances, he should have acquired so high distinction in his profession, is proof not only of great natural aptitude for its duties, but of great diligence and energy of purpose. It must be presumed that the extent of his professional attainments was narrow-

ed from this cause, the general cultivation and efficiency of his mind hindered, and his eminence and usefulness less than under circumstances more propitious they would have become. But one is led only the more to admire the fidelity and perseverance, which, under such disadvantages, accomplished such results. Certain it is that he was conspicuous in the first rank of the clergymen of the day in all the accomplishments and graces that become that character. His services as a preacher were held in the highest esteem by the people of his charge and in the neighbouring churches, while, in the more private walks of the sacred office, though long restrained, according to his own account, by a constitutional diffidence, which embarrassed his freedom of communication, and abridged his enjoyment and usefulness in society, he won the attachment of his people by a conscientious and affectionate desire for their welfare, and sympathy with their fortunes, and was especially valued by that portion of them the most competent to estimate correctly the rectitude and delicacy of his character, and the resources of his mind.

The consideration in which he was held by the best judges, as well as by the community at large, was shown, when, in 1805, in the forty-first year of his age, he was elected to the chair of the Hollis Professorship of Divinity in the University in this place ; an eminent post of duty, to which any man in the ministry would have regarded it as a flattering honor to be invited. Not without hesitation and misgivings, but moved alike by a sense of the rightful claims of the public upon those whom it demands for its important trusts, and by considerations of

expected benefit to his family, he determined to make that perilous experiment on a minister's happiness, the separation from an affectionate people. His appointment was confirmed by the Overseers on the 14th day of February ; he was inaugurated on the 14th of May, and removed to Cambridge the following month. One hope which had had its influence on his determination was doomed to be frustrated. "I could not," he says, "without deep solicitude and regret, see the life of one, endeared to me by pure and kind affection, and all the virtues of a faithful wife, wasted away by labors and anxieties beyond her strength ; and it was partly, at least, the hope of being able to provide better for her support, that made me willing to accept the offer of a professorship in College, and a removal to Cambridge. But it was too late. She survived only till the 13th of July following."

The election of Mr. Ware to the Hollis Professorship marks an era in the history of the Congregational churches of New England. Dr. Tappan, his predecessor, was a man esteemed by all parties for the candor of his sentiments and the gentleness of his spirit, as well as for the purity of his life. Without pretending to fix the exact point of Dr. Tappan's temperature on the doctrinal thermometer, it fell within the somewhat vague range of what had already begun to be called *moderate Calvinism.* Dr. Morse, who vindicates for him a sufficient, though not the highest degree of orthodoxy, sets him down as a *Sublapsarian.* But of late years a different theory of Christian doctrine had been adopted by a large and intelligent portion of the community, and found favor with some of the governors of the College.

At the time when the vacancy occasioned by Dr. Tappan's death came to be filled, the Fellows were the Reverend Drs. Lothrop and Eliot, Judge Davis, Judge Wendell, and Professor Pearson, the three first-named belonging to the *liberal* school in dogmatics, the last two to the *orthodox*, to use the terms by which the two parties then chose to be distinguished. Mr. Treasurer Storer, though his views were not so precisely defined, now belonged to the church of Mr. Buckminster, and was understood to be inclining to the liberal opinions of his eminent young pastor. By this corporation was Mr. Ware elected Hollis Professor, the rival candidate, as I infer from the pamphlets of the time (the transaction being too remote for my recollection of particulars, though I have a clear remembrance of the excitement that was produced), being the Reverend Dr. Appleton, then of Hampton, New Hampshire, afterwards President of Bowdoin College.

The nomination, when submitted to the Overseers, was strenuously opposed in that Board by the late Reverend Dr. Morse, of Charlestown, and others. The character of Mr. Ware was treated with unvarying respect. The argument was made to rest on the importance to the cause of religion and the well-being of the community, that the incumbent of the Hollis Professorship should hold Calvinistic opinions, and especially on the supposed obligation to make such a choice imposed on the College authorities by the statutes of the founder ; a point which has been amply treated by many writers, among others by President Quincy, in his history of the College, and by Mr. Francis C. Gray, in his letter to Governor Lincoln, in 1831, and which I shall not be expected to discuss here.

The nomination of Professor Ware was confirmed by the Overseers by a vote of 33 to 23, to the great discontent of a portion of the clergy, and of other leading men. The following year, Dr. Pearson detached himself from the College, resigning his places both as Professor and Fellow, and assigning as the cause that there remained "no reasonable hope to promote that reformation in the College he wished," and that "events during the past year had so deeply affected his mind, beclouded the prospect, spread such a gloom over the University, and compelled him to take such a view of its internal state and its external relations, of its radical and constitutional maladies, as to exclude the hope of rendering any essential service to the interests of religion by continuing his relation to it." He immediately transferred his activity and influence to the erection of a new school of theological instruction; and, in two years more, was established, with large endowments, the Theological Institution at Andover, in which he became the first Professor of Sacred Literature.

Dr. Morse published a pamphlet entitled "True Reasons on which the Election of a Hollis Professor of Divinity in Harvard College was opposed at the Board of Overseers," and presently became involved in a controversy respecting certain transactions connected with his and Miss Adams's Histories of New England, which did not cease for nine or ten years, and which was alleged by himself and his friends to have been provoked by the part he had taken in the election of the Hollis Professor.

In 1805, the once famous magazine called "The Panoplist" was set up, for the defence and inculcation of

Calvinistic opinions. To the "Boston Anthology," which, though it often treated theological subjects, was rather a journal of general literature and science, succeeded, in 1812, "The General Repository and Review," edited by Mr. Norton, which, with the signal ability of its learned conductor, assumed the championship of liberal views. In 1815 was republished here the chapter treating of the Progress and State of the Unitarian Churches in America, from Belsham's "Memoir of the Reverend Theophilus Lindsey," the beginning of the active controversy, in which the late Dr. Channing, Dr. Worcester, of Salem, John Lowell, and a writer in the "Panoplist," understood to be Mr. Jeremiah Evarts, bore the principal part, and which finally drew the line of the division still existing in the Congregational church of New England. Of this series of events, so important in our religious history, the efficient causes lay far deeper, but their immediate occasion and impulse was the election of Mr. Ware to the Hollis Professorship.

Meanwhile, the original subject of all this stir was devoting himself in tranquil retirement to the proper duties of his place. He took no part in the public discussion of doctrines till after several years, when the urgency of his friends, who were unwilling that so much calm wisdom, experience, and ability should fail to bring a tribute to what he and they esteemed so good a cause, so far overcame his natural diffidence as to prevail upon him to publish, in 1820, a volume entitled "Letters to Trinitarians and Calvinists, occasioned by Dr. Woods's Letters to Unitarians," which passed through three editions the same year, and drew, in 1821, a reply from Dr. Woods. Dr.

Ware continued the controversy by an answer to this work in 1822, and a "Postscript" to the same the following year.

As a prominent officer of the academical institution, he took his full interest and part in its internal administration, and in all its cares and concerns. He prepared, and read to the students, comprehensive and elaborate courses of lectures on the evidences, doctrines, and ethics of religion, and on the history and criticism of the records of revelation. He conducted the instruction of the classes in the text-books from time to time prescribed in those departments. To the routine of discipline, he freely gave his time and wise attention; and the rare union in him of firmness, gentleness, and sound and careful judgment, made him a stable stay, on the one part, for authority to lean upon, and conciliated confidence and made obedience easy on the other. After the establishment, in 1814, of the separate Lord's day worship in the College chapel, he punctually took his share in the pulpit service; a heavily laborious duty, when performed as he performed it, to one whose week has been crowded full with the tasks of instruction. When, at two different times, after the death of President Webber and the resignation of President Kirkland, he was invested with the temporary government of the College, it prospered beneath his care.

From its earliest life, from the time when the legend of consecration to Christ and to the Church was inscribed above its venerable portal, the institution has been a place of preparation for the ministry of Christ's religion. I do not know that at any earlier period of the College history than that which we now are considering there had

been arrangements for any systematic course of instruction for the young men, who, having completed their academic term, continued to reside in Cambridge, pursuing their studies for the pulpit. As far as I have learned, the advantages they sought and found in a residence here consisted in the use of the library, and in such occasional private communications and counsels of the President and the Hollis Professor, and sometimes other officers, as might aid them in the direction of their reading, the formation of opinions, the use of time, and the perception and appreciation of the particular objects of that high usefulness to which they had become devoted.

At the time of the accession of Professor Ware, the importance of a more systematic culture had come to be perceived. He was one of those genuine lovers of reform and progress who are always ready for any innovation for the better ; who, in the pursuit of what is truly good and useful, are not only content to move on with their age, but desirous to move on before it. He had not been here more than long enough to obtain freedom and ease in the prescribed and traditional duties of his place, before he devised and reduced to experiment new methods of useful influence. In 1811, he began a course of stated exercises with the resident students in divinity, which proved to be the germ of the existing Divinity School.

In 1815, in consequence of a circular issued by the Corporation, soliciting aid to the object of preparing young men for the ministry, a considerable amount of funds was collected, and the "Society for promoting Theological Education in Harvard University" was formed. In the following year, at the request of the Corporation, Mr.

Norton, Lecturer on Biblical Literature on the foundation of the late Samuel Dexter, undertook a course of exercises with the divinity students in that science. Professor Frisbie also (and subsequently Professor Follen) afforded them some instruction in ethics ; Professor Willard, in Hebrew ; Professor Everett, in the criticism of the Septuagint version ; and Dr. Kirkland, in dogmatic theology.

In 1819, just after the inauguration of Mr. Norton as Dexter Professor of Biblical Literature, the students in divinity were divided into three classes, with reference to the number of years which it was desired they should henceforward devote to their novitiate. In 1824, the immediate government of the School was vested in the directors of the Society for promoting Theological Education, an arrangement which was revoked in 1831, when some of the duties of that board reverted to the Corporation of the College, and others to the Faculty of Theology. In 1826, Divinity College, erected by means partly of the funds collected ten years before, and partly of new contributions for the purpose, was first occupied by the School. Four years after, it obtained the inestimable accession of the services of the Reverend Henry Ware, junior, in the departments of Pulpit Eloquence and the Pastoral Care ; and the several subjects of instruction being divided between this office and those of the Hollis and Dexter Professorships, the system of regular education for the ministry was made permanent and in some sense complete.

Dr. Ware continued to devote himself to these labors with accustomed ability and diligence till the year 1840,

more than thirty-five years from their commencement; a longer service than was ever rendered by any president of the College, or any professor except two. Down to the autumn of 1839, when I ceased to be his colleague, there was not apparent any decay whatever of his intellectual powers. He had still all the promptness and rectitude of judgment, the inquisitiveness, vivacity, decision, and clear perceptions, which had belonged to him at any period of our long acquaintance. But, about that time, in consequence of the inconvenience experienced from a cataract, which for three or four years had been forming on his right eye, he found it judicious to retire from a portion of his duties, and limit his attention henceforward to the Divinity School. In the autumn of 1840, not without misgivings on his own part and that of his friends, it was resolved to make the experiment of relief from the operation of couching, previously to taking which step he resigned his professorship, receiving from the Corporation of the College the amplest expression of the sense entertained by them of the fidelity and value of his long services.

The operation upon his eye was not successful; a violent fever set in, and his constitution was permanently impaired. To leave for posterity some monument of his honorable labors, and (such was his own modest statement of the motive) "to relieve himself from the tediousness of a useless and inactive life," he employed the two following years in carrying through the press a selection from one of the series of his academical discourses, which he published early in 1842, under the title of "An Inquiry into the Foundation, Evidences, and Truths of Religion"; a work deeply impressed with the good sense, good taste,

candor, sobriety, gentleness, and profound reverence for truth and righteousness, which characterized the writer's mind.

The labor occasioned by this publication may perhaps have been injurious, after the shock which his nervous system had lately undergone. His faculties of mind and body declined through that and the following year, and for the most part he confined himself to his home, though sometimes he was present at public worship, and occasionally might be seen in his garden, enjoying the heart-healing sounds of summer, and the odorous presence of the fruits and flowers which he could no longer see. The last time he walked abroad was when he passed to his new dwelling, on the 20th of November, 1843. It was consumed by fire seven weeks afterwards, but the agitation of that scene did not appear to distress him, but rather for a time to reawaken his energies. He was replaced in the comfort of his dwelling, as soon as it could be rebuilt, and, at the close of an illness exempt in its later stages from suffering departed this life on the 12th of July of the present year.*

* Dr. Ware was married three times; first, to Mary, daughter of the venerable Jonas Clark, minister of Lexington; second, to Mary, daughter of James Otis, and widow of Benjamin Lincoln, junior; third, to Elizabeth, daughter of Nicholas Bowes, formerly an eminent bookseller of Boston. Of the first marriage, there were ten children; of the third, nine. Eight died during their father's lifetime; namely, Henry, pastor of the Second Church in Boston, and afterwards Professor of Pulpit Eloquence and the Pastoral Care at the University; Harriet, wife of the Reverend Edward B. Hall, of Providence, R. I.; Edward Proctor, drowned in Charles River, when ten years old; and five in infancy. There survive, Lucy Clark, wife of the Reverend

Such is the doom of humanity, and wise men do not deplore it. When and as it pleased God, the good man finished a course run for his own honor, for the divine service and favor, for the good of us who loved him here, and of many, many others, living and departed. To be remembered gratefully when gone, what other remembrance is there worth a thinking man's thought? To have lived well, what is there else unquestionably worth living for? He was an equably burning and a cheerfully shining light, in which for a season we were willing to rejoice, and now the sum of his example and influence is added to that of the example and influence of those good and wise who are a salt to savor the world. I never heard of his having an enemy, and he had cordial friends and well-wishers without number. I never heard of any body's being injured by his unkind word or deed. A meek and gentle charity was the spirit of his life. Mild and encouraging in his intercourse with intimates and strangers, tolerant in his judgments, reasonable in his expectations, easy to be pleased, patient to wait God's time for his successes, grateful for what was given, content to

Joseph Allen, of Northborough; Mary Cotton, wife of Jairus Lincoln, Esq, of Northborough; John, M. D., of Boston; William, minister of the First Unitarian Church in New York, and afterwards, of the church in West Cambridge; Elizabeth Ann, wife of the Reverend George Putnam, of Roxbury; Caroline Rebecca, wife of Edward Warren, M. D., of Newton; Charles Eliot, M. D., of Boston; Charlotte Louisa; George Frederick; Thornton Kirkland; and Ann Storrow. — The Honorable Ashur Ware, United States Judge for the District of Maine, is a son of Dr. Ware's oldest brother, Joseph, a soldier of the Revolution, a man of literary taste and cultivation, and greatly respected through a long life.

forego what was denied, a rare serenity of mind endowed him richly with that truest independence that can belong to man. No one could be much with him, and continue to cherish the tumults of a selfishly ambitious or a dissatisfied temper. Occupying a conspicuous and responsible station, in which an agitator would have found abundance of temptation and scope for turbulent activity, and which unavoidably, from the circumstances of the times, invited some ungentle assault, he knew how to be inflexibly true to its obligations, without ever a departure from the meekness of wisdom. The candor of his mind was remarkable. He trusted truth enough to give error every fair chance. Who ever knew him unjust to an adverse statement, or heard him sharpen an argument with a taunt ?

The scrupulous, rather the essential and spontaneous, fairness and uprightness of his understanding was an eminent qualification for a liberal discipline of youth. Its influence gently laid their minds open to a willing and reverential reception of all truth, and by a sort of insensible but irresistible contagion inspired them with the love of it, and of the goodness with which it is congenial. A great firmness in counsel and action belonged to this steady tranquillity of spirit ; a truer man, to stand courageously by what his cautious judgment had once approved as fit and right, does not live. A hopeful perseverance belonged to it no less. His official success was not without its interruptions. At one time, twenty-five years ago, some of the most eminent of his pupils adopted a theory of Christianity the most adverse to his views of a sober interpretation of the Scriptures. At a more recent period, the School was partially infected by what he and

his colleagues regarded as a sad tendency to no religion. But he had lived long enough to see many unexpected occurrences, and therefore to see some others without surprise ; and observation and experience, as well as meditation, had given him a reliance on the power of truth, and of the well directed labors of its friends, which forbade a moment's discouragement or distrust, even though some floating vapor should, within the little range of its transient shadow, obscure that ever-burning sun. And always, before long, a better state of things rewarded his constant hope.

That exemplary and useful life was also a singularly happy one. Show me the man more truly fortunate than was he, before disease had impaired the sense of enjoyment. I heard this remark quoted a few years ago, as having been made in all its unqualified strength by one as high as any in social position, of ample fortune, and experienced in a round of the honors of public station. He said, he " could not name the life more fortunate than had been that of Dr. Ware."* I paused to ponder the observation, and I found it, in all its unqualified emphasis, to be true. Arrived at the verge of age in bodily and mental health ; rich in the priceless memories of a well-spent life ; surrounded with the joys of domestic affection ; the community grateful to him for his own services, and again grateful to him for raising up to them benefactors and blessings in his children ; what was there wanting, of all that is worthy of a wise man's wish, to fill his cup of mercies to the brim ? The sacred poet's language was made for his use.

* The remark was attributed to the late William Prescott.

"Ten thousand thousand precious gifts
My daily thoughts employ;
Nor is the least a cheerful heart
That tastes those gifts with joy."

For that crowning blessing, the cheerful heart that tastes the gifts with joy, was eminently his. On his seventieth birthday, he made a record, with a sufficient expression of the thankfulness that was swelling in his burdened breast, yet with a modest reserve that but imperfectly sets forth the reasons. "In looking back upon the past," he wrote, "it is not possible for me to express sufficiently my gratitude to God for the prosperity he has given me. Life prolonged to so great an age; health as sound as at any former period of life, with few of the infirmities of age which make life a burden; a reasonable competence for the support of life, sufficient to prevent anxiety, and not enough to encourage indolence and relieve from the necessity of economy and care; that medium of condition, which is best suited to virtue and to contentment; above all, sources of domestic satisfaction and peace in the character, dispositions, conduct, and affections of all the nearest relations of life, unalloyed by a single exception of unamiableness of character, personal defect, or misfortune." On the 20th of August, 1835, in his seventy-second year, circumstances favored the gathering of all his race around his table, and they assembled to the number of fifty, all his living children by birth and by the adoption of marriage, and all his grandchildren, to overjoy his heart, and take his blessing together, and grasp each other and both their revered parents in fraternal and filial embraces. What a group! What centres of influence,

what objects of wide love and veneration, were met that day, from their several spheres, beneath that roof! The strife between Crœsus, the Lydian, and Tellus, the Athenian, had they been living then, would have been solved.* Whoever else might have been the happiest of men, there was one here that day who would have stood between them and a good pretension to the title.

In April, 1839, referring to the record on his seventieth birthday which I have quoted, Dr. Ware wrote: — "Five years have passed away since I wrote the foregoing pages, and, by the blessing of God, for which I hope I am duly thankful, I am still here, and can still speak, as then, of unimpaired bodily health, but not, as then, so confidently of organs and faculties not perceptibly impaired by age. The last *lustrum* has witnessed a very sensible decay of all my powers, both of body and of mind, and admonishes me more impressively with what rapid speed my life is hastening to its close. My sight, which began almost four years ago to fail, has been gradually failing ever since, so that, extending now to the other eye, it has become so dim as to admit now of my reading but very little, and with great difficulty. My hearing, so far as respects the mere perception of sounds, I cannot perceive to be in any degree impaired."

So wrote the resigned, good man, the wisdom he loved beginning to be "at one entrance quite shut out." Six more years have passed, half of them years of sore infirmity, and the scene is closed. Blessings on the memory of an illustrious Christian sage! The places that have

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*Τίς πάντων ὀλβιώτατος; — Herod., Lib. I., § 30.

known him are to know him no more. But the gracious influences with which he filled them linger yet. The community which he served has an enviable place for him in its annals, and a place as permanent and larger still in the beneficent influence which from him spread forth so broadly through so many of its interests. The family which he trained to honor understand well, that, of what they best loved in him, all is not departed. And the large company of us, his other children, who, whenever we think of any portion of good in principle and sentiment that we may hope we possess, are reminded of his instructions, counsels, and example, will still rise up reverently at the hearing of his name, and cordially pronounce him blessed.

APPENDIX.

FACTS RELATING TO THE HOLLIS PROFESSORSHIP OF DIVINITY IN HARVARD COLLEGE, AND TO DR. WARE AS THE INCUMBENT OF IT.

The circumstances under which the preceding Discourse was delivered did not admit or require any extended notice of the controversy between the Unitarian and Calvinistic divisions of the Congregationalists of New England, the heat of which was greatest on the occasion of the election of Dr. Ware to the Hollis Professorship of Divinity in Harvard College. The large audience who listened to the delivery of the discourse, and those likewise who gladly availed themselves of the copies of the small edition of it first printed at Cambridge, as of a treasure to be safely preserved, did not need to be informed of the merits of that controversy, or of Dr. Ware's place and part in it. They certainly could not have expected that Dr. Palfrey should have reiterated the oft-repeated story of the Hollis Professorship, or have vindicated the character of Dr. Ware from being a party to the abuse of a sacred legacy. But now that this discourse is to have a more extended circulation, it may fall into the hands of some who have heard or read that its venerable subject allowed himself to be the agent or instrument in the hands of others of perverting certain funds given for the support of Calvinism to the inculcation of Unitarianism. This atrocious calumny has frequently been spoken and written with all the assurance of

ignorance, and all the effrontery of bigotry. That excellent man, who has left the impression of a stainless and a thoroughly Christian character upon all who were privileged by his acquaintance, has been repeatedly charged with sacrificing conscience to ambition, and with assuming the duties of a professorship by the statutes of which he was plainly condemned, and by whose founder he would have been regarded as a dangerous heretic, if not as a downright unbeliever.

It seemed desirable, therefore, to the Executive Committee of the Unitarian Association, that, in introducing this discourse into their series of Tracts, it should be accompanied with a few simple statements designed in all charity and justice to acquaint any one who was honestly in error, or had been purposely misinformed, with the truth on this matter. So often has the truth been told, so often have all the facts and documents relating to this subject been spread before the public, that it now may be fairly concluded that whoever repeats the calumny does so maliciously, or under the prompting of malice in others. The substance of the charge which was brought against the officers of Harvard College, and against Rev. Dr. Ware, the Hollis Professor, and which was urged in the pamphlets and newspapers at the time of his election, and which has been repeated ever since, is, that a bequest made to the College for the support of a professor of Calvinistic views was perverted from its purpose, and given to him as his stipend for teaching Unitarianism. This charge has likewise been made the basis of a general imputation against the College and its officers of a sacrilegious breach of trust.

The facts, which it is thought important to state again here, are these. In the year 1719, Thomas Hollis, a rich merchant of London, who had previously made donations of books and money to the College, founded a divinity professorship, and set apart for it a sum the income of which is now about two hundred dollars. Mr. Hollis was a man of the most liberal religious views, and of a most catholic and comprehensive charity. He

held to the importance and propriety of adult baptism, and yet he proposed this his conviction no further than to enjoin that no candidate for a share in his benefactions should be rejected for not agreeing with the New England Congregationalists in their view of the divine right of infant baptism. From incidental expressions in his letters, it may be inferred that he coincided with the doctrinal sentiments which prevailed in his day among all classes of Christians, though not a single expression of his can be pointed out which shows that he laid any stress upon any Calvinistic doctrine. He certainly enjoined no test, and asked no subscription, and imposed no creed of one or many articles upon the incumbent of his professorship, — except to require that his professor should declare, "*that the Scriptures of the Old and New Testaments are the only perfect rule of faith and manners*," and that no recipient of his charities "*should be refused on account of his belief and practice of adult baptism.*"

With all plainness and positiveness we advance the following assertion, which cannot be in the least invalidated, namely, that every thing which was written or enjoined for the sake of connecting a religious doctrinal test with the use and improvement of the Hollis Professorship was written and enjoined on this side of the water, and was concealed from its generous founder. Indeed, as if in open insult of Mr. Hollis, Mr. Wigglesworth, the first Hollis Professor, was required to assent to the doctrine of the divine right of infant baptism.

President Quincy, in his valuable history of the College, has given a most full and clear statement of the intrigues which were used on this side of the water to vitiate and abuse the liberality of Mr. Hollis. The following conclusion or summary of his examination of the matter may be regarded by the reader as abundantly fortified and unassailable.

"The investigation, it is believed, has resulted in establishing, beyond any reasonable question, the following points.

"1. That the Professorship of Divinity, as it first came from the

hands of Hollis, was absolutely without restriction or qualification; and not only free from any sectarian test, but so broad and unequivocal in language, that no sectarian test could be extracted or deduced from it.

"2. That the terms, out of which the attempt to establish a test has grown, were of New England invention and transmission.

"3. That Hollis, by providing that the only declaration required of his professor should be 'his belief that the Scriptures of the Old and New Testament are the only perfect rule of faith and manners, and that he promise to explain and open the Scriptures to his pupils with integrity and uprightness, according to the best light that God shall give him,' established his professorship upon the broad basis of a belief in the Scriptures; a foundation wholly inconsistent with a required belief in any specified sectarian points or creeds.

"4. That the construction, which substituted, in place of the simple declaration required by Hollis of his professor, an examination and declaration of faith in all the high points of New England Calvinism, including a belief in the divine right of infant baptism, could not have received the approbation or consent of Hollis; and that there is no evidence, or reasonable ground to believe it was ever communicated to him, or known by him, to the day of his death.

"From these points, thus established, it unavoidably results, that the suspicions of double dealing, to which an overheated zeal for sects and tests has subjected the character of Hollis, are wholly unfounded. Thomas Hollis was a man incapable of the meanness of attempting to do indirectly, by the use of a word of equivocal meaning, that which, had he done it directly, would have contradicted the whole tenor of his life, and the trait of character which he most valued, — charity. Much more was he incapable of the hypocrisy of prescribing in terms, that a belief in the sacred Scriptures should be the only declaration required of his

professor, and, in the same instrument, by construction, clandestinely providing that his professor should be examined, and declare his belief, in all the high points of New England Calvinism. Above all, he was incapable of being a traitor to the faith he publicly professed, by establishing directly, in one clause of his statutes, that his professor might be of the ' Baptist communion,' and constructively, by the use of an equivocal word, in another clause requiring, in direct contradiction of the peculiar tenets of the Baptist faith, that, as a condition of admission, his professor should declare his belief in the divine right of infant baptism."

The following editorial article, which appeared in the Christian Register, April 5, 1845, is copied here because of the character and interest of the facts which it presents in connection with the present subject: —

" In a notice of Mr. James Peirce, of Exeter, some weeks since, we stated our intention to present to our readers an account of the proceedings of the dissenting ministers, at a meeting in London, at Salters' Hall, in 1719. Our object in bringing forward the subject, as was then mentioned, is to show how completely it overthrows the claim to the possession of Harvard College which the Orthodox are now making.

" Mr. Peirce, it will be remembered, had broached Unitarian sentiments, and there were many in that part of the country who were understood to favor his views. The spirit of bigotry and intolerance was raised to a perfect flame of panic fear, and violent horror against the great heresy, as it was called. All the usual methods were adopted to crush it, and, among others, an attempt was made to procure the passage of a test by a national convention of dissenting ministers in London.

" Whiston, in his Memoirs, says that this was ' the most remarkable Synod or Assembly ' of dissenting ministers that had been held for many years. It was called, as he states, for the purpose of attending to and regulating the difficulties at Exeter, arising out of Mr. Peirce's Unitarianism. The question was,

Shall he be compelled to make an orthodox subscription, or to resign? In other words, does Unitarianism disqualify a minister of the Gospel, and authorize exclusion from fellowship. The result of the debate was a vote, by yeas and nays, against the imposition of any creed or test of human construction, of any other rule of faith than the Bible. The division was close, but the majority was resolute. 73 declared in favor of the Bible, and of each one's liberty to interpret it for himself. 69 were in favor of a test that would exclude Unitarians. Sir Joseph Jekyl, the Master of the Rolls, who had watched the discussion with the liveliest interest, and was delighted at the result, exclaimed, 'The Bible has carried it by four.'

"Whiston says, 'This I look upon as the first example of a body of Christians' public declaration for Christian liberty in matters of religion.' The same author states, that 'The general Baptists had also a very great meeting in London about 1730, where the numbers were about 120, who also came *in a manner universally* into the same determination, of not making any human explications necessary to Christian communion.'

"We give the names of the ministers who refused to join in an intolerant proceeding against Unitarianism, as it is no more than just for us to bear them all in perpetual remembrance. Besides these, others, who, from absence or other causes, did not vote, concurred in the same great principle of the right of private interpretation of the Scriptures.

"Joshua Oldfield, D. D., Moderator, p. t.

John Sheffield,	John Hughes,
John Billingfley,	Thomas Sleigh,
William Harris,	John Savage,
Simon Brown,	Samuel Wright,
John Evans,	Benjamin Grosvenor,
John Ratcliff,	Gabriel Barber,
Samuel Rosewell,	Nathaniel Lardner,
Joseph Jenkins,	William Jacomb,

Moses Lowman,	Samuel Savage,
Joseph Burroughs,	Samuel Highmore,
John Ingram,	Robert Lamb,
Thomas Leavefly,	Amos Harrison,
George Smyth,	John Bradley,
Lewis Douglas,	Samuel Clarke,
Jeremiah Hunt,	Daniel Burgess,
Samuel Baker,	John Cornish,
Thomas Petkin,	Thomas Newman,
John Gale, D. P.	Quintus Naylor,
Isaac Kimber,	John Sherman,
Clerk Oldsworth,	Richard Parkes,
Richard Rigby, M. D.	Samuel Oldfield,
Thomas Kirby,	John Cambden,
Edward Bearne,	Nathaniel Foxwell,
Samuel Chandler,	John Conder,
William Sheffield,	Thomas Simmons,
Nathaniel Hodges,	David Jennings,
Robert Billio,	John Eaton,
Thomas Slater,	Obadiah Hughes,
James Read,	Arthur Shallett,
Henry Read,	Richard Tuddeman,
William Hocker, Jr.	E. Roscoe,
Richard Biscoe,	James Richardson,
Joseph Bennet,	Matthew Randal,
Benj. Avery, LL. D.	William Bush,
Joseph Baker,	Christopher Taylor,
Ben. Andrews Atkinson,	Thomas Cotton.

"The names of the minority may be seen in the London Monthly Repository, Vol. XIV., p. 17.

"Bishop Hoadly, remarking upon this meeting, and upon its final vote, says, in confirmation of the declaration of Whiston, 'that it was the first convocation or assembly of divines, since the time of the Apostles, that had carried a question for liberty.'

"Mr. Hollis took a deep interest in the proceedings of the convention at Salters' Hall, and exercised an important influence upon its result. In a letter to Dr. Colman, of Boston, two years afterward, he thus expresses himself. 'Had there not been a majority against subscribing the roll at Salters' Hall, such a test would have run through all the churches in England by this time, which would have endangered many schisms, and silenced many useful preachers; AND I REJOICE THEIR PLOT DID NOT SUCCEED.'

"That this continued to be Mr. Hollis's opinion is further evident from the fact mentioned by Whiston, that the Baptist denomination, to which he belonged and in which he exercised great influence, in 1730, 'in a manner universally,' at a great meeting in London, declared their adherence to the principle of liberality and toleration which triumphed at Salters' Hall in 1719.

"Mr. Hollis founded his Professorship of Divinity in Cambridge, in 1721. The articles were drawn up, at his request, by a commission of seven ministers, whose names are as follows.

Daniel Neal,	William Harris,
Jeremiah Hunt,	Joshua Oldfield, D. D.,
Moses Lowman,	Edward Wallin.
Arthur Shallett,	

"Now, let it be observed, that four of these seven, Harris, Hunt, Lowman, and Shallett, had voted, just before they were commissioned by Mr. Hollis to frame the articles of his endowment, against excluding Unitarians by the application of a test; against, in fact, precisely such a principle of action as the Orthodox are developing in their present proceedings in reference to Harvard College. If Mr. Hollis had designed to shut the door of the professorship against Unitarians, it was strange that he committed the framing of its articles to men, a majority of whom had so recently declared, by their vote, given at the close of a strenuous controversy on that very point, that the door of the pulpit ought not to be closed against them! Besides these four,

Dr. Oldfield was the moderator of the meeting which decided for the toleration of Unitarians, and continued to preside at all meetings of the liberal party, after the minority had seceded. So that, of the men who acted at the meeting at Salters' Hall, five of the seven selected to express Mr. Hollis's views had acted with the liberal party. Edward Wallin was the only one of the seven who voted for a test. He was a Baptist, and selected, probably from that circumstance, Mr. Hollis himself being a Baptist. But his vote cannot be considered as of any considerable weight, inasmuch as, in all likelihood, he soon saw cause to change his views, the whole Baptist denomination having, a few years afterwards (he it is to be presumed, among the number), 'in a measure universally' declared against a test of orthodoxy. The other member of the commission, Daniel Neal, the author of the History of the Puritans, was not at the meeting, but he is well known to have been a thorough advocate of civil and religious liberty, and was so far from favoring a test, that he would not acquiesce in a distinctive party name among Christians. Dr. William Harris was the intimate friend of Lardner, who preached a funeral sermon on his death. Dr. Grosvenor, who also preached on the same occasion, says of Harris: — 'To me he seemed to be of no party. Men might call him by what name they pleased; he was fond of no denomination but that of Christian.' Dr. Oldfield is also declared by his contemporaries to have been a truly liberal Christian, acknowledging no other name. Moses Lowman, one of the greatest Hebrew and Rabbinical scholars that ever lived, was a *Unitarian*, and the first to develope views of the office of Christ as the WORD of God, which prevail quite extensively among Unitarians in this country, and are getting into repute with many learned men not ranked under that name. Dr. Jeremiah Hunt was anti-Calvinistic and anti-Trinitarian. He held to the supremacy of the Father, as decidedly and as distinctly as we do. And what is the most decisive proof of Hollis's own liberal

views, he himself, although a Baptist, attended upon Dr. Hunt's ministry, and was one of the deacons of his church!

"Can any thing be more preposterous than an attempt to wrest Harvard College out of the hands of the Unitarians, on the ground that Thomas Hollis was a Baptist and Orthodox, when Thomas Hollis participated in the settlement, and sat at the time under the preaching of a man, who, in one of his published sermons, declares that the Father alone is the supreme and ultimate object of worship. 'For,' says Dr. Harris, '*we worship the Father, by the Son, and through the Spirit*, and, when there is, in Scripture, any instance of worship paid to the Son, it is paid to him as the Lamb of God, as the Son of the Father, and *so ultimately paid to God.*'

"Hollis was the parishioner of Jeremiah Hunt. He called upon him and six others, five of whom were the friends of Nathaniel Lardner, and the defenders of James Peirce, to frame the articles of a Professorship of Divinity for Harvard College, and his name is now employed to sustain an intolerant and most bigoted procedure, and to countenance an attempt to exclude and excommunicate Unitarians. And this is done by the Calvinistic orthodox Congregationalists, with whom Hollis never had any connection or sympathies whatever. If the Baptists saw fit to enter into this war against a liberal administration of the College, they might do it with a better countenance. But they are too just to themselves, to the memory of Hollis, and to the character of their own denomination, as one of the main bulwarks of civil and religious liberty, to participate in a movement so uncalled for, so unprovoked, so unreasonable, and which but poorly succeeds, by vociferous outcries about sectarianism, to conceal its own sectarian design."

The part taken by Dr. Ware in the great controversy which followed upon his induction into office is stated in the preceding Discourse. We had intended to make some extracts from the three publications which he then issued, but our space will not

permit. His pieces are models which all controversialists might well follow; their calmness and good judgment, their just discriminations and good taste, are as conspicuous as their learning and their thoroughness; but the beautiful spirit of candor and meekness which breathes on every page, and which was the very essence of the man, as a preacher, as a teacher, and as a writer, will command the admiration of every reader, as they did of his immediate opponent.

We copy the two concluding paragraphs of the "Postscript to his Second Series of Letters."

"The great articles of the Unitarian faith, I am satisfied, rest upon a foundation that can never be shaken. The more they are contemplated, the dearer they are to my heart; and the more closely I have had occasion to examine the evidence upon which they stand, and the objections that have been urged against them, the more firmly am I persuaded of their truth and their importance. The oftener they are presented to view, and made the subject of public discussion, the better will they be understood, the more clearly will their evidence, their reasonableness, and their foundation in the word of God, be perceived, and the sooner, I am confident, shall we witness their general prevalence. As foreign, therefore, as all my habits and all my feelings have been from religious controversy, I thank God for the opportunity which this discussion has given me, of contributing what was in my power to so important an end, by the exposition and defence of some of the most important theological opinions generally maintained by Unitarian Christians. It has been no small satisfaction to me to know, that the argument on the other side has been so conducted as to leave no room to doubt that the Orthodox objections have been stated in their full strength, and with every advantage of which they are capable. For in this, as in every case, the cause of truth, and its eventual triumph, is best promoted by having the arguments by which it is supported subjected to a thorough and severe examination.

"It has given me pleasure, also, to notice the good temper and expression of kind feelings with which the discussion has been conducted by my opponent, on the side of the Orthodox faith. It is for the reader to judge, whether it has been met on my part with a spirit equally manifesting a love of truth and Christian charity. In whatever degree this has been the case, it leads to the hope, that in the same degree the cause of truth, and holiness, and love will be promoted, and that those who read, though they should not be brought nearer together in their articles of faith, will not, on the other hand, be separated wider asunder in their feelings; — that, whether they are able or not to arrive at a unity of faith upon all points which they deem important, they will make some approach toward that unity of spirit, in the bond of peace, which is a far more important and desirable object, and a more decisive mark of their Christian character."

1st Series. No. 223.

TRINITARIAN ADMISSIONS:

MOSTLY

FROM JOHN WILSON'S LARGE WORK;

ALL THE EXTRACTS BEING IN THE EXACT WORDS OF TRINITARIAN WRITERS.

By REV. F. W. HOLLAND.

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TRINITARIAN ADMISSIONS.

If any one thinks that an Unitarian is not a Christian, I plainly say, without being an Unitarian myself, that I think otherwise. — Bishop Watson.

At least three quarters of my time have been spent among writers of the Unitarian class, from whom I have received with gratitude much instruction relative to the philology, the exegesis, and the literary history of the Scriptures. — Moses Stuart.

TRINITARIAN ADMISSIONS UPON THE OLD TESTAMENT, GENERALLY.

Many of the ancient fathers, being desirous to get proofs of the mystery of the Trinity, and of Christ's humanity, out of the books of the Prophets, did catch at all occasions, and made use of any thing in them, that might have the least show and shadow that way. — Bishop Richardson.

The Old Testament is designedly silent concerning the Trinity, lest the Jews, who were prone to idolatry, should hence take occasion to err. — Bishop Eugubinus.

Take the Old Testament without the New, and it will not be easy to prove this article [the Trinity] from it. — Bishop Burnet.

I conclude that it is very probable the discovery of this mystery was a privilege reserved to bless the times of Christianity withal, and that the Jews had either none or but a very weak and confused knowledge of it, there being no text in the Old Testament, that plainly holds forth a trinity of persons in the Godhead. — Dr. South.

[The Roman Catholic writers and the Oxford Tractarians repeat the same statement in every variety of expression, and with increased force, e. g.]

A person who denies the Apostolic succession of the ministry, because it is not clearly taught in Scripture, ought, I conceive, if consistent, to deny the Godhead of the Holy Ghost, which is nowhere literally stated in the Scripture. — Oxford Tracts, Vols. I. and V.

TRINITARIAN PROOF-TEXTS INTERPRETED BY TRINITARIANS.

Genesis, i. 1.

"God created" : Hebrew, Gods.

Stuart's Grammar, § 437, declares that the Hebrews commonly employed the words signifying Lord, &c., in the plural with the singular sense.

It is an idiom of the Hebrew, that nouns denoting dominion, even when the subject relates only to an individual, are put in the plural number to signify excellence. — Prof. Limborch.

The use of the plural in such cases seems merely to give the word greater fulness, emphasis, and intensity of meaning. — Prof. Bush.

I consider Elohim to be the plural of majesty, and deny that it can at all refer to the mystery of the Trinity. If this word signified the Holy Trinity, it would imply that that doctrine was by the constant use of language far better known under the Old Testament than under the New Testament. — J. D. Michaelis.

Genesis, i. 26.

"Let us make man in our image."

I feel constrained to agree with those critics who resolve this into the plural of excellence. In modern times it is the general and well known usage of royalty. — Moses Stuart's Hebrew Reader.

The term "let us make" may only imply the majesty of the speaker, kings and princes being accustomed to speak in the plural number, as "We require you," "It is our royal pleasure." — Dr. South.

Some of our best modern critical commentators find in *let us make* no more than a majestic mode of expression, insinuating both the power of the Creator and the dignity of the created. — Dr. Geddes (Roman Catholic).

Isaiah, ix. 6.

"For unto us a child is born," &c.

"His name shall BE CALLED *wonderful*," that is, shall be wonderful: which Hezekiah was in an eminent degree, as well on account of his personal qualifications and endowments as for the miracles wrought in his behalf. — WHITE (Episcopalian).

Christ is called "Counsellor," not because he knew the entire secrets of the Father, but because he performs all the functions of the highest and most perfect Teacher, that we might become wise only by his gospel, to which this title refers. — CALVIN.

"The mighty God," mighty hero. — VATABLE. Wilson refers to Gibbs's Gesenius as giving the same. My edition of 1828 does not contain this meaning. — F. W. H.

The word "God" does also signify *strong*. Yet from this we cannot prove him to be God, no more than other men who have this name. Moses was Aaron's God. — DR. MAYER.

"The everlasting Father."

Father of the everlasting age. — BISHOP LOWTH, CARLILE, DR. ADAM CLARKE.

Father or proprietor of all age. — PROF. LEE.

The title denotes not a person, but his work. — LUTHER. Christ may be called the Father of Eternity, in being the cause of eternal life to all believers. — VITRINGA.

ISAIAH, xlvii. 4.

"As for our Redeemer, the Lord of Hosts is his name." [Omitted by Wilson, but often used in American controversy.]

Our avenger, Jehovah God of Hosts,
The Holy One of Israel is his name.

LOWTH and BARNES.

[Adam Clarke gives "our avenger," showing that the imagined reference to Christ is all imaginary.]

MICAH, v. 2.

"Whose goings forth have been from of old, from everlasting."

Michaelis understands the expression as merely denoting the ancient date of the promise of the Messiah, made to David. — J. P. SMITH.

I prefer understanding the sense agreeably to the simple meaning of the language, that Christ will not suddenly come forth out of Bethlehem, as if God had determined nothing long ago concerning him. — CALVIN.

It has been always allowed that the doctrine of the Trinity was not fully revealed before the time of Christ, and is clearly taught only in the New Testament. *Thus it appears that no one* of the passages cited from the Old Testament, *in proof of the Trinity*, is *conclusive*, when *taken by* itself. — DR. KNAPP, translated by DR. WOODS.

NEW TESTAMENT PROOF-TEXTS.

The doctrine of the Trinity, in all its extent and all its modifications, is taught in no single passage in the New Testament. — DR. KNAPP.

MATTHEW, i. 18.

"Now the birth of Jesus." The doctrine of the miraculous conception has no necessary influence on the deter-

mination of the great point in controversy, concerning the person of Christ. — Dr. J. P. Smith [whom I have been led by Trinitarian theologians to regard as the ablest on their side. — F. W. H.].

Matthew, i. 23.

"Emmanuel." The word truly belongs to Christ, but does not necessarily prove his Divinity. — Dr. Whitby.

Emmanuel is the same as Jesus; that is, the author of felicity, the Saviour by whom God blesses man and restores to happiness. — Schleusner's Lexicon.

To maintain that the name Immanuel proves the doctrine is a fallacious argument, though many Trinitarians have urged it. Jerusalem is called Jehovah our righteousness; is Jerusalem therefore divine? — Stuart's Answer to Channing.

Matthew, ii. 2.

Worship of Jesus.

The wise men came not to pay Christ that divine worship due the Son of God, but, in the manner of the Persians, to salute him as a very excellent king. — Calvin.

This does not mean, they had come to pay religious homage, or adore. They regarded him as king of the Jews. There is no evidence they supposed he would be divine. The original word implies no more than this. This was the mode in which homage was paid to earthly kings. The English word "worship" also meant formerly to respect, to honor. — [Webster] Albert Barnes, in loc.

MATTHEW, vi. 9.

The Lord's Prayer.

The Lord's prayer teaches we should pray to God only, and to him as our Father through Jesus Christ our Lord. — ARCHBISHOP WAKE.

However susceptible it may be of a Christian explanation, yet, certainly, prayers formed on that model would be considered by all orthodox Christians as extremely deficient ! — ECLECTIC REVIEW.

To the Trinity in Unity you must ever address your petitions, and you will then be right in the object of your adorations. — JACOB ABBOTT.

MATTHEW, xxviii. 19.

Baptismal Form.

" To be baptized in the name of " any one is to be bound to observe the religious ordinances instituted by him. — BLOOMFIELD. So BARNES. " To be baptized unto " any one is publicly to receive him as a religious teacher or lawgiver ; so the Jews were baptized unto Moses. [Yet Barnes proceeds to reason in favor of the Trinity.]

The Eternal Divinity of the Son, so clearly taught in other passages, is here not once mentioned, — and it is impossible to understand from this passage whether the Holy Ghost is a person. The meaning of Jesus may have been this : Those who were baptized should confess they believed in the Father and in the Son, and in all the doctrines inculcated by the Holy Spirit. In fact, I do not believe the words can mean more ; because it was impossible for

the majority who believed to think more upon the subject at the time ; for they were not regularly instructed in the mystery of the Trinity before baptism, and only received complete instruction in the doctrines after baptism. Read only the second chapter of Acts ; what did these three thousand know of the divinity of Christ, of which Peter in his discourse said not one word. — J. D. Michaelis.

This text alone would not prove necessarily either the personality or the equality of the three subjects. (*a*) The subject into which one is baptized may be a doctrine, or religion ; (*b*) the person into whom one is baptized is not necessarily God ; (*c*) the connection does not necessarily prove equality. A subject may swear fidelity to *his king*, his *immediate officer*, and the *laws of the land :* does this prove the king, officer, and laws are *three persons*, and equal to one another? — Dr. Woods's Knapp.

Matthew, xxviii. 20.

"I am with you alway," &c. During all your lives, I will be present with you by my aid. — Schleusner's Lexicon.

Though I shall now part with you, yet I will continue with you, and your successors unto the end of the world, by sending the Spirit upon you to lead you into all truth, and by my perpetual presence and assistance afforded to you, and by that authority I received from my Father and now commit unto you. — Dr. Hammond.

This promise must be relative to the Apostles' commission. — Bishop Sherlock. "End of the world," i. e. end of Jewish age. — Bishop Pearce.

MARK, xiii. 32.

"Of that day and that hour," &c. Some endeavour to obviate the difficulty of the Son's not knowing the particular time of his own coming, by supposing that our Lord spoke of himself merely as man. But the name Father following that of Son shows that he spake of himself as the Son of God, and not as the Son of Man. Besides, the gradation in the sentence seems to forbid this solution. But the Son, being mentioned after the angels and immediately before the Father, is thereby declared more excellent than they, which he is not in respect of his human nature; and therefore he cannot be supposed to speak of himself in that nature. — DR. MACKNIGHT.

This is hard to understand. — BISHOP SUMNER.

JOHN, i. 1.

"In the beginning was the word." The Greek Logos rendered *word* denotes also *Reason;* and thus it is explained by the majority of the Greek Fathers. The expression, "Reason was in the beginning," has the same signification as what is said of Wisdom, in Prov. viii. — BEAUSOBRE and L'ENFANT (Swiss Calvinists).

But neither then was God alone; for he had with him his reason, which he had within himself. God is rational also, and reason was before in him; and so all things were of him. Which reason is his sense. — TERTULLIAN.

The meaning of the Evangelist is, that philosophers spoke truth, when they said that at the beginning of the world there was Reason or Divine Intelligence which had created all things. — LE CLERC.

Logos signifies, among Jews and other ancients, everything by which God reveals himself to men and makes known to them his will. Now, this word is probably applied to Messiah by way of eminence, because he was considered the greatest divine messenger. — Dr. Knapp.

John, i. 14.

"And the word was made flesh."

Wisdom tabernacled, dwelt for a time, in a fleshly tabernacle. — Dr. Parr.

There is one other mode by which the Great Unseen manifests himself, that more direct and personal exhibition of himself which God has made in Jesus Christ his Son. Here God, for the first time, shows himself openly and without a veil; here we see the moral attributes of Divinity in living and acting reality. When the Great Unseen assumes our own human nature, his attributes and perfections come out in open day. — Abbott, Corner-Stone.

John, i. 14.

"Only-begotten."

Christ is so called six times in Scripture; it means *peculiarly beloved* like an only child — Dr. Parr. So Tittmann. So Dr. Mayer, in Biblical Repository, Jan., 1840.

When Christ is called "only-begotten, God's own Son, God's beloved Son, the Image of the Invisible God, the brightness of the Father's glory," &c., I understand all these as descriptions of his mediatorial nature and station. I know that many of these texts have been appropriated by some Trinitarians to prove the divine nature of Christ, — in my apprehension, however, injudiciously, and without any solid reason. — Stuart to Channing.

John, i. 15 and 30.

"— a man who is preferred before me: for he was before me." "After me a *man*": we are thus in a dilemma. Either we must understand the predicate in a sense contrary to the rules of language; or we must suppose that Christ is called a man by a natural and easy catachresis. Thus on both sides difficulties press; and for this reason no conclusion is drawn from this part of John's testimony. — Dr. J. P. Smith.

John may here be considered as presenting himself to the people in the character of the harbinger of a mighty prince. The harbinger precedes: but the prince who begins his mortal race at a later period is possessed of far superior powers: he follows and overtakes him. — J. J. Gurney.

John, ii. 24.

"He knew all men." The words in the following verse show that it is solely of our Lord's penetration into the characters of men that the Evangelist is speaking. — Dr. Campbell.

"Because he *knew them all.*" — Doddridge, Heylin, Scarlett, Wynne, Campbell, Boothroyd. "He knew these disciples." He knew the inconstancy and fickleness of the multitude. — Barnes. So Bishop Sumner.

John, iii. 13.

"No man hath ascended up to heaven but he that came down —"

This seems a figurative expression, for no man hath known the mysteries of the kingdom of God. — Adam

Clarke. "'Tis evident, from the scope of this discourse, that the phrase, "to ascend to heaven," means only to be admitted into the knowledge of the divine counsels. — Cameron. "— came down." Who is commissioned by God in an extraordinary manner to reveal his will to man, and in respect of whose commission all the messengers of God may be said to have been of the earth. — Dr. Macknight.

Being "in heaven," being with God, express a state of intimate communion with God, such as qualified Christ to speak of heavenly things, and to make his Father known to us. His omnipresence could not be meant, because he is on this occasion called "the Son of Man," which is allowed to denote his humanity. — Dr. Willoughby.

John, iii. 31.

"He that cometh from above is above all."

He that cometh with power evidently divine. John performed no miracles, therefore was Christ more illustrious than he. — Grotius.

Superior to Moses, the prophets, and me (John the Baptist). — Adam Clarke.

He is a person of infinitely greater dignity than me, possesses far more intimate knowledge of the divine will, and the discoveries which he makes thereof as far transcend mine as heaven exceeds earth. — Macknight.

John, v. 19.

"The Son can do nothing of himself." This declaration holds respecting the Son, considered as well in his divine as in his mediatorial character. — Witsius on the Creed.

JOHN, v. 22.

"Hath committed all judgment unto the Son." To Christ, as man furnished with divine authority and power, was given this power of judging. — J. C. WOLF (a Lutheran Prof.). The right of judging the world belongs to the Father, but he has granted its exercise to the Son. — BEAUSOBRE and L' ENFANT, GROTIUS.

JOHN, v. 23.

"Honor the Son even as they honor the Father." He that treats with disrespect an ambassador, particularly if invested with the fullest powers, is considered to treat with disrespect him whom the ambassador represents. — GROTIUS and ROSENMÜLLER.

That all men should embrace the doctrine delivered by the Son, with the reverence due a divine message; for he who rejects it treats with contempt God its author. — SCHLEUSNER'S LEXICON. He that in such a circumstance honoreth not the Son as worthy of the highest veneration honoreth not the Father that sent him; but, affronting him in the person of so dear and great an ambassador, must expect to be treated as an enemy and a rebel. — DODDRIDGE.

The opinion that this passage relates to the worship due Christ in his divine nature is manifestly confuted, not only from the words, that the Father hath committed all judgment unto the Son, which necessarily refers to his human nature, but also from verse 27, where the Father is expressly said to have given him authority to execute judgment, also, because he is the Son of Man. Not there-

fore equality, but similarity, of honor is here to be understood. — Prof. Limborch.

John, v. 27.

"To execute judgment also, because he is the Son of Man."

Because he is *a man*. — Erasmus, Guarin, Castalio, Beza, De Dieu, Bengel, Le Clerc. Because it suits the ends of divine wisdom that the Judge as well as Saviour of men should himself be man. — Dr. Campbell. So Barnes and Father Sirion. [Yet the exercise of this power by the Saviour is constantly produced as the strongest argument for his Deity. Near the close of his 30th sermon, Dr. Dwight urges the judgment exercised by Christ as the last and greatest testimony to his Godhead. — F. W. H.]

John, viii. 24.

"If ye believe not that I am, &c." Some of the ancients very erroneously drew from this passage a proof of Christ's divine essence. — Calvin.

That I am the Messiah. — Barnes, Beza, Grotius, Rosenmüller, Dr. Bloomfield, and a host of Trinitarian commentators.

John, viii. 58.

"Before Abraham was, I am." Jesus was before Abraham in the divine decree. — Grotius. I confess, that, unless a particular emphasis be laid on the expression *I am*, though it prove the preëxistence of Christ, it does not prove his eternal existence. — J. D. Michaelis.

Some suppose, that, in using the expression "I am," our

Lord intended a reference to the divine appellation announced to Moses, "I am that which I am." But it is to be remarked, that the words of that passage are in the future tense (Exodus iii. 14); and most probably it was not intended as a name. There does not, therefore, appear sufficient ground to sustain the idea of this allusion. — Dr. J. P. Smith.

John, x. 30.

"I and my Father are one." The ancients improperly used this passage to prove Christ of the same substance as the Father. For he does not argue concerning unity of substance, but his agreement with the Father. — Calvin.

The word translated *one* expresses union, but not the precise nature of the union; the particular kind is to be inferred from the connection. — Barnes [who, however, takes a decidedly Trinitarian view].

These words are not to be understood to denote so much an equality of nature, as unanimity of feeling and purpose. — Dr. Knapp.

"To be one," means to be closely joined in counsel, mind, or power, to agree in opinion, to be of the same mind. — Schleusner, Rosenmüller.

In the present case, it seems to me that the meaning is simply, "I and my Father are united in counsel, design, and power." So, in John xvii. 21, Christ prays that all who shall believe on him *may be one*. — Stuart's Answer to Channing [with various proofs of this position].

John, x. 33.

"— being a man, makest thyself *a God*." — Dr. Whitby, Bishop Stillingfleet.

The simple appellation "God" is not of itself sufficient to prove the *supreme divinity* of the subject to whom it is given, as Christ himself declared, John x. 34, 35. — Dr. Knapp.

John, x. 36.

"Son of God."

In many passages it is synonymous with Messiah or King. To contend, therefore, that this appellation always means the *divine nature* of Christ would involve us in unnecessary difficulty. — Dr. Knapp.

The word "God" is often used in Scripture to distinguish rulers and magistrates. So that were he even a prophet, and no more, were he but another Moses or another Elijah, he might without blasphemy be styled the Son of God. — Bishop Sumner.

John, xiv. 9.

"He that hath seen me hath seen the Father."

For I am the image of the invisible God: and the wisdom of the Father hath shown forth in my discourses, his power in my miracles, his holiness in my spotless life; and his mercy, love, and goodness in all my tempers, words, and works. — Benson (an English Methodist).

"He that hath seen me" — i. e. in plain words, the will of God was fully declared to the world by Christ. — Dr. Sherlock, father of Bishop Sherlock, Dean of St. Paul's.

"— hath seen the Father," cannot refer to the essence or substance of God, for he is invisible, and in that respect "no man hath seen God at any time." All that is meant

is that some manifestation of him has been made; or some such exhibition as that we may learn his character, his will, and his plans. There was such an intimate union in their nature and designs, that he who understood the one did also the other. — BARNES.

JOHN, xvii. 3.

"To know thee the only true God, — *and him whom* thou hast sent, Jesus Christ." — ARCHBISHOP TILLOTSON, and a multitude of commentators

From all this we learn that the only way in which eternal life is to be obtained is by acknowledging the true God, and the divine mission of Jesus Christ. — ADAM CLARKE.

How can the Father be said to be the only true God, since the Spirit and the Son do also communicate in the same divine essence? Some invert the order of the words, "To know *thee and Jesus Christ whom thou has sent to be the only true God.*" But, if the construction would bear it, what provision is then made for the Godhead of the Holy Ghost, also a fundamental article? Some say, the Father is not to be taken strictly and personally for the first person, but essentially for the whole Godhead: but this seemeth not so plausible an answer, for then Christ must pray to himself. — DR. MANTON, chaplain to Charles the Second.

JOHN, xx. 28.

"And Thomas said, My Lord and my God." I acknowledge thee as my Lord, and as the Messiah my King. — ROSENMÜLLER.

Thomas declared that the person he beheld was no visionary appearance, but Jesus himself; and professed his

most full persuasion that Jesus had returned from the state of death, and lived again, and was truly Lord and God. But it may, indeed, be doubted whether at that time Thomas had a full conception of Jesus as Lord and God, since the other disciples received it afterward by the communication of the Spirit. — TITTMANN, by J. P. SMITH.

I do not understand this as an address to Jesus; but thus, "Yes, he it is indeed! He my Lord and my God!" But I do not affirm that Thomas passed at once from the extreme of doubt to the highest degree of faith, and acknowledged Christ to be the true God. This appears to me too much for the then existing knowledge of the disciples; and we have no intimation that they recognized the divine nature of Christ before the outpouring of the Holy Spirit. I am therefore inclined to understand this expression, which broke out from Thomas at the height of his astonishment, in a figurative sense, denoting only, "Whom I shall ever reverence in the highest degree." — MICHAELIS.

ACTS, iii. 22.

"A prophet shall the Lord your God raise up unto you of your brethren, *like unto me*." Could I be persuaded that this passage (Deut. xviii. 15) primarily referred to Christ, and that Christ, not Joshua and his successors, was the prophet here promised, I must either become a Unitarian psilanthropist and join Priestley and Belsham, or abandon to the Jews their own Messiah as yet to come. — S. T. COLERIDGE. This quotation does in its primary sense refer to the Messiah as Dr. Bullock and Mr. Jeffery, have excellently shown. — DODDRIDGE's notes on the passage.

The resemblance between Moses and the Messiah should not be pressed too far. — BARNES.

Acts, iv. 8.

The Holy Spirit. "— filled with the Holy Spirit."

There are many passages in which the Spirit of God means gifts or powers communicated to men, and from which we are not warranted to infer that there is a person who is the fountain and distributer of these gifts. So we read often in the Old Testament, "The spirit of the Lord came upon him," when nothing more is necessarily implied than that the person spoken of was endowed with an extraordinary degree of skill, or might, or wisdom So, that "Christians received the Holy Ghost, that the Holy Ghost was given to them," &c. Neither the words of the promise nor the words of the fulfilment suggest the personality of the Spirit. — Principal Hill, D. D., F. R. S. E.

Upon "texts in which the Holy Spirit is called God," Dr. Knapp says, first, The simple appellation, God, is not sufficient in itself to prove the supreme divinity of the subject to whom it is given. Second, It is doubtful, in many of these texts, whether the Holy Spirit as a person is intended. Many of them, at least, may be explained without necessarily supposing a personal subject. . . . . Since now the sacred writers, like all others, personify these Divine Influences, as they often do the Wisdom and other attributes of God, we should be cautious in the selection of texts from which the *personality* of the Holy Spirit is to be proved ! — Dr. Knapp.

Acts, vii. 59.

"And they stoned Stephen calling upon (God), and saying — "

The word God is not found in any manuscripts or ver-

sions, nor in any of the primitive Fathers except Chrysostom. It is not genuine, and should not be inserted here. — Adam Clarke. Barnes, in his commentary, uses similar words.

Christ was visibly present to Stephen: his invocation, therefore, was not perforce an act of religious adoration, an acknowledgment of Christ's Deity. — S. T. Coleridge.

[This idea of Christ's visible presence is handled with bitter sarcasm by Dwight (Sermon xxxvi.), as coming from Belsham.]

Acts, ix. 5.

The title "Lord." "Who art thou, Sir?" — Adam Clarke.

The word here, as is frequently the case in the New Testament, means no more than Sir. It is evident, Saul did not as yet know that this was the Lord Jesus. — Barnes. Similarly, Adam Clarke.

The question implies, he did not know who or what he was. — Doddridge's notes.

Acts, xiii. 2.

"The Holy Spirit said." A revelation of the divine will was made to some person then present. — Adam Clarke.

Acts, xx. 28.

"Church of God, which he hath purchased," &c.

The present reading cannot be certainly known to have been that which proceeded from the Apostle; and no man

who is guided by the love of truth would choose to rest the divinity of our Saviour on such questionable ground. — Principal Hill. The reading which occurs in our text is found in no ancient manuscripts except the Vatican ; and occurs nowhere among the writings of the Fathers, except in Athanasius, in regard to whom there is also a various reading. The most ancient manuscripts, and the best, read *Church of our Lord ;* and this was probably the genuine text. Griesbach and Wetstein adopt it. It should not be used as a proof-text on the Divinity of Christ ; and it is not necessary, as there are so many undisputed passages on the subject. — Barnes. The preponderance of evidence appears in favor of the reading, *Church of our Lord.* — Dr. J. P. Smith, Rosenmüller, Bishop Marsh, and a host besides.

Romans, viii. 26.

" The Spirit itself maketh intercession," &c.

It is evident that the spirit treated of in this passage is not the Spirit of God, or the Deity himself ; who, properly speaking, does not intercede for us towards himself, and who cannot utter any groans. — Le Clerc.

St. Chrysostom, by the Spirit that crieth, understands the spirit of prayer. Those filled with that spirit prayed for all the people. — Calmet.

Romans, ix. 5.

" Christ came, who is over all, God blessed for ever."

Of whose family was born Jesus Christ, the Son of God, whom the Father hath appointed to be the blessed Head of the Church, and Lord and Governor of all the dispensations in it. — Pyle (Episcopal).

It need not surprise us that Christ in the flesh is called God over all blessed for ever, since "God hath highly exalted him" in the human nature, and "given him a name above every name, and hath put all things under his feet, and will judge the world in righteousness by that man whom he hath ordained." — Dr. Macknight. If this refers to Christ, it is a very strong proof of his divinity. But the passage is sometimes differently pointed, a full stop being placed after flesh, and thus this whole proposition is referred to the Father. So Origen, Eusebius, and many of the ecclesiastical fathers, viz., Wetstein and Semler. But — [he then offers objections to this mode of interpretation]. — Dr. Knapp.

1 Corinthians, i. 2.

"Call upon the name of Jesus Christ, our Lord," &c.

[Doddridge, Barnes, and many others, consider this as authorizing the worship of Jesus.] Who believe in Jesus Christ. — Beausobre and L'Enfant.

Who profess the religion of Christ. — Schleusner

"To call on the name of the Lord" is an expression borrowed from the Hebrew, and is used to denote, not an individual act of calling upon God, but in general a life of reverence to God, — or, of true religion. They may be regarded as equivalent to "all who profess Christianity." — Dr. Bilbroth.

1 Corinthians, ii. 10, 11.

"The Spirit searcheth all things," &c. This passage is a very important and decisive one in regard to the personality and divinity of the Holy Spirit. — Barnes.

"The spirit" of God here is distinguished from God himself nearly in the same sense in which the mind of man is distinguished from his body. But, as the mind and body of a man are one person, so also God and his Spirit are one and the same. — Rosenmüller.

It would be interesting, if it were feasible, to point out the epoch at which the text-mode of arguing in polemic controversy became predominant; I mean by single texts, without any modification of the context. This quotation from St. Paul is a striking instance; for St. Paul is speaking of the Holy Spirit of which true spiritual Christians are partakers, and by which, or *in which*, those Christians are enabled to search all things, even the deep things of God. *No person is here spoken of.* — S. T. Coleridge.

Knoweth no man, but the spirit of God. So no one knoweth the secret counsels of God, but God himself. — Rosenmüller. So Grotius.

1 Corinthians, iii. 23.

"— and Christ is God's." Christ is God's disciple. — Macknight.

That is, as you are Christ's and for his glory, so Christ as Mediator is God's and for his glory. He is God's servant to do his will: he was begotten of his Father before all time: he received his doctrine from the Father in the fulness of time: he sought not his own but his Father's glory, in the doctrine which he preached, in the miracles which he wrought; but lived in an entire resignation to his Father's pleasure. — Burkitt's New Testament (fortieth edition).

1 Corinthians, xi. 3.

"— the head of Christ is God."

As Christ has authority over the Christian, so has God over Christ. — Grotius, and many others.

The head of Christ is God, viz., the Father, to whom Christ is subordinate, not only in respect of his humanity, but also of his divinity: there being a natural and necessary subordination of Christ, as God the Son, to God the Father. — Dr. Wells, Dr. Sherlock. [Is this not entirely relinquishing the equality?]

1 Corinthians, xv. 28.

"— the Son also himself be subject unto him that put all things under him." God the Father shall then himself be for ever the immediate Governor, Lord, and Disposer of all things. — Pyle (Episcopal).

The interpretation which affirms that the Son shall then be subject to the Father, in the sense of laying down his delegated authority, and ceasing to exercise his mediatorial reign, has been the common interpretation of all times. This remark is of value only because in the interpretation of plain words it is not probable that men of all classes in different ages would err. — Barnes

Because the Apostle has used the word "God" here, Whitby thinks he leads us to the Godhead, comprehending Father, Son, and Holy Spirit. But on supposition that the Son in conjunction with the Father and Spirit is to govern, two questions occur. First, how the Apostle came to speak of the Son's subjection to the Father, seeing he is to reign in conjunction with the Father. Next, how the Son, under the government of the Godhead, can be subject to himself. — Macknight.

2 Corinthians, xiii. 14.

The benediction. "The grace of the Lord Jesus Christ," &c. From the mere collocation of the names of these persons we could not justly infer that they possessed equal authority or the same nature. — Knapp. The communion of the Spirit as an evidently suitable expression to signify the impartation of those qualities to the moral susceptibilities of men, which are absolutely necessary to the restored purity and felicity of our nature. — J. P. Smith. That is, the Apostle wished to the Corinthians, that, in all their public transactions, they might be animated by one spirit. — Macknight's note.

Ephesians, i. 17.

"The God of our Lord Jesus Christ, the Father of glory." Here, openly, the Father is called *the God of Jesus Christ;* which in other texts was ambiguous. — Erasmus.

Philippians, ii. 6.

"Who, being in the form of God, thought it not robbery," &c. Though he was in a divine form. — Luther. Though he was like God, and was his image. — Michaelis. Similarly Seiler. Though he had it in his power to be in the lofty station of God. — Storr.

The form of God here signifies majesty. I acknowledge, indeed, that Paul does not make mention of Christ's divine essence. — Calvin. Our common version seems to render nugatory, or at least irrelevant, a part of the Apostle's reasoning in the passage. He is enforcing the principle of Christian humility upon the Philippians. But how was it any proof of humility, that he did not think it robbery to be equal with God? — Stuart to Channing.

— "equal with God." "Be like God." — Macknight. "As God." — Whitby, Doddridge. [Macknight shows in his notes, that, if the Apostle had intended to speak of "equality with God," he would have employed a different phrase]. He regarded not the being equal with God as a thing to be eagerly coveted. — Stuart, Barnes, and similarly the multitude of eminent commentators.

Colossians, i. 16.

"By him were all things created." That this creation was made by Christ *as man* is admitted by Athanasius, Cyril, Fulgentius, Salmeron, Arias Montanus, &c. I doubt not that the Apostle treats of the first creation, and not of the second or new creation by the Gospel. But we must not insist on the word to create ; for it is certain that it is used also of the renewal of things. — Beausobre. All things were created in him, that is, the Son is the final cause why God created all things. — Melancthon. Created by God through him as instrumental cause. — Dr. Bloomfield.

"All things," that is, belonging to the new creation. — Grotius.

Colossians, ii. 9.

"All the fulness of the Godhead." What is said of the personal union of the divine and human natures in Christ is true ; but here Paul does not treat of this doctrine, — his meaning being, "since in Christ are all things truly and efficaciously." — Erasmus.

By the phrase, fulness of the Godhead, *the whole multitude* of men living *under the divine government* are intended ; and when of these it is said that they dwell in

Christ, it is the same as to say, all men without distinction, whether Jews or Greeks, *have citizenship in the Christian Church.* — Dr. Knapp, note.

1 Timothy, iii. 16.

"God was manifest in the flesh."

A large proportion of the manuscripts, and those of most value, have the word "who" instead of "God." — Carlile. This reading, God, is found at first hand in not a single ancient manuscript in uncial letters, nor in a single ancient version, except the Arabic, which is of very doubtful authority. — Bishop Marsh. [Knapp, at end of section 37, gives this among the readings "less capable of defence."]

He [God] brings out the purity and spotlessness and moral glory of the Divinity through the workings of a human mind, called into existence for this purpose, &c. — Abbott, Corner-Stone.

Titus, ii. 13.

"The glorious appearing of the great God and our Saviour Jesus Christ" [is acknowledged by Erasmus to be more favorable to the Arians than Trinitarians].

Hebrews, i. 3.

"The brightness of his glory, and the express image of his person," — he in whom alone the Father exhibits to us his splendor; on which account Christ is called the image of the invisible God. — Beza. [Similarly Limborch, Le Clerc, Beausobre and L'Enfant, and others.]

If God be represented under the image of substance, essence, then is Christ the development of that substance to our view; he is the image, representation, or

delineation of it. As an image upon a coin presents the exact lineaments of the stamp which made it, so does Christ present us with his (the Father's) likeness. — Stuart. So Dr. Robinson.

"Sat down on the right hand of the majesty on high." Shows that he is inferior only to God the Father. The right hand is the place assigned to him who is next to a king. — Grotius.

Hebrews, i. 6.

"— let all the angels of God worship him." The chief point of consideration is the nature or kind of homage here claimed for Christ. Unitarians conceive that it is only an acknowledgment of his superiority to all other prophets and messengers of God; and, had we nothing from which to draw our conclusion besides the insulated words, it might be difficult to determine the question. — Dr. J. P. Smith.

Pyle's paraphrase gives "all angels reverence him."

Hebrews, i. 8.

"Thy throne, O God, is for ever and ever." The sense of the passage is, *God himself is thy perpetual seat*: if we have respect to Christ, God will uphold thee in thy kingdom for ever and ever. — Grotius.

Here the Son is addressed by the title "God"; but the context shows it is an official title which designates him as a king: and in verse 9 he is compared with other kings, who are called his fellows; but God can have no fellows. As the Son, therefore, he is classed with the kings of the earth; and his superiority over them consists in this, that he is anointed with the oil of gladness above them, inas-

much as their thrones are temporary, but his everlasting. — Bibl. Repository, Jan., 1839.

Hebrews, i. 9.

"God, even thy God, hath anointed thee." Does the word "God" here denote the *divine* or the *kingly* nature of the Messiah? Most interpreters who admit the doctrine of the Saviour's divine nature contend for the first of these senses; as I have myself once done in a former publication. But further consideration has led me to believe there are grounds to doubt of such an application. The king here called God has himself a God. The same king has associates: as divine, who are associates with the Saviour? [Prof. Stuart, whose words are here condensed, understands "God" as denoting preëminently the Messiah as King.]

Hebrews, xiii. 8.

"Jesus Christ the same yesterday, and to-day, and for ever."

It is evident that the Apostle is reasoning, not on the eternal essence of Christ, but on the knowledge of him which prevailed in all ages amongst the righteous. — Calvin. The Apostle hath not to do here with his divinity or his humanity, but with the identity of his faith in all ages. — Dr. Mayer. The absolute eternity of Christ is not here directly asserted: the simple object of the writer is to show that he ever liveth to aid his disciples. — Prof. Stuart.

1 John, v. 7.

Text of the Three Heavenly Witnesses. We have some wranglers in theology who are prepared to defend any

thing, however absurd. But I believe there is no one among us, in the least degree conversant with sacred criticism, and having the use of his understanding, who would be willing to contend for the genuineness of this verse. — Bishop Lowth. [Dr. Bentley gave four months to examine all the evidence on both sides, and decidedly rejected it. — Bishop Monk's Life of Bentley.] The great reformer of our religion, Luther, being persuaded the well known passage was not authentic, refused it a place in his translation of the Bible, and his preface solemnly protested against it. One would suppose no critic would hesitate to condemn as spurious a passage contained in no ancient Greek manuscripts, quoted by no Greek Father, contained in no ancient version but the Vulgate, and wanting in many manuscripts even of this. — Michaelis (abridged). So Dr. J. P. Smith. After an admirable summing up of the evidence against it, Adam Clarke adds, "Though a conscientious believer in the doctrine of the ever-blessed, holy, and undivided Trinity, I cannot help doubting the authenticity of the text in question."

Prof. Stuart has stated to his theological classes, that "the spuriousness of this passage has done more harm to the doctrine of the Trinity, than a thousand Unitarian preachers." I took down such a statement in writing, upon the spot, while under his instruction. — F. W. H.

1 John, v. 20.

" — we are in him that is true, even in his Son," &c. We are in union with the true God *by means* of his Son, Jesus Christ. — Dr. Bloomfield, Erasmus, Tillotson, Waterland, Adam Clarke.

[A very lengthy and excellent note by Dr. Lücke in our favor should have been inserted here from Wilson, but could not be brought within our limits.]

"This is the true God." — He, and none else, whom Jesus hath declared to be the object of worship. — Grotius.

Not only the Photinians, but many of the Orthodox refer these words, "This is the true God," not to the proximate, but to the more remote antecedent, namely, to God the Father; and rightly; for in the beginning of the verse the Father is distinguished from the Son. — Rosenmüller.

Revelation, i. 8.

"I am Alpha and Omega," &c. It is better to understand it of the Father, on account of what follows, — "saith the Lord — the Almighty." — Calmet.

"I am the Alpha and Omega," is explained by the following clause, "I am the beginning and the end," which denotes the unchangeable certainty of God's promises and oracles. — Beausobre and L'Enfant.

Revelation, i. 11.

He is the "*Alpha and Omega, the first and the last,*" the beginner and finisher of our faith. — Dr. Owen. "*Alpha and Omega,*" the beginning and end of the divine dispensations. — Calmet. Who neither had any predecessor nor shall have any to succeed me. — Le Clerc.

Revelation, i. 17.

"I am the first and the last." The first, — that is, chief in dignity, having much greater power than any one before possessed; — the last, — that is, the most despised of men, &c. — Grotius, Rosenmüller, Hugh de St. Cher.

REVELATION, xvii. 14.

"— Lamb shall overcome them ; he is Lord of Lords and King of Kings," &c. King of Kings, or God's vicegerent over the whole earth ; a title belonging to him alone whom God hath anointed his king. — PYLE, GROTIUS. On account of his exaltation to heaven, at the right hand of God the Father, Jesus is called the King of Kings and Lord of Lords. — LIMBORCH, ARCHBISHOP SECKER. King of Kings, according to the style of the Oriental languages, answers to *great*. — DAUBUZ.

REVELATION, xxii. 17.

"The Spirit and the bride say, Come." All the prophets and all the Apostles ; the Church of God under the Old Testament and the Church of Christ under the New. — ADAM CLARKE. So ROSENMÜLLER and others.

P. S. — In preparing this abridgement of six hundred closely printed pages of *Trinitarianism refuted by itself*, my constant endeavour has been to omit nothing which experience had shown to be of value in conducting this controversy. To bring so much into such brief compass, many a quotation needed to be condensed, while its exact shade of meaning was to be preserved. In an endeavour to put Mr. Wilson's theological armory to popular use, the plan has been pursued of preferring known writers to the unknown, a popular critic like Barnes, to obscure monks like Clarius or Pagnin. The quotations from Kuinoel have been scrupulously omitted, because he professed to take neutral ground, and is not acknowledged by Trinitarians as

an expositor of their views. New passages have been given from books of high Orthodox authority, some of which have recently appeared, and others, though in high reputation, may not have crossed Mr. Wilson's path. All the citations from Knapp (an examination of Colossians, ii. 9, will show the value of these), and most of those from Barnes, are now gathered for the first time.

The result of the whole matter is just what was stated long ago by the immortal Locke : — " Scarce one text is alleged by the Trinitarians, which is not otherwise interpreted by their own writers." According to the statement of the most learned divines on the other side, there is nothing in the Old Testament which could have suggested the Trinity to a mind uninformed upon the subject. When we hasten, for more light upon this " mystery," to the Gospels, we are told that it was not distinctly taught by the Great Master, but was reserved to be communicated by the Holy Spirit after his ascension ; but, in studying the book of Acts, in Trinitarian expositors of the latest school, we are surprised to find so little pretence even for the proof of a doctrine, as an able defender said, " to be rejected as a contradiction, were it not adored as a mystery," — and so much which occasions these very men the utmost difficulty. And last of all, going with them into the Epistles, we find that many of the passages most relied upon are acknowledged to be of very questionable parentage, and many others, though they would agree with Trinitarianism were it distinctly revealed anywhere, admit quite as well of a more rational explanation, according to the showing of great Trinitarian scholars, both living and dead.

We have thus shown, "out of their own mouths," that, our principles of interpretation, for which we have borne the heavy censure of wresting Scripture to our own purposes, are really those of some of the ripest scholars in the popular churches, — are those, as we would hope, to which the most intelligent portion of every denomination will ere long come, when, forgetting all minor differences, and provoking only to love and good works, we may unite in one confession of "Jesus Christ as Lord to the glory of God the Father."

F. W. H.

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JESUS CHRIST

THE

FAITHFUL WITNESS.

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THE FAITHFUL WITNESS.

"Behold, I have given him for a witness to the people, a leader and commander to the people." — ISAIAH, lv. 4.

"Jesus Christ, who is the faithful witness." — REV. i. 5.

IN these two passages, one of which is taken from the Old Testament Scriptures, and the other from the New, we have the language of prophecy and of history, speaking of the same personage and describing him under the character of a Witness.

The conception of the Messiah, which had been for ages gaining form in the imagination of the Hebrew people, among many single ideas of which it was compounded, included the notion that he would be a witness. Probably, however, this was not the character or office which the great mass of the Hebrew race were most fond of ascribing to their expected Messiah. They were more attracted and impressed, doubtless, by the images of outward majesty and authority that were borrowed by the

prophets to foreshow the greatness of the future Deliverer. Their minds dwelt most willingly upon the language which promised them, as their elevated fancies interpreted that language, a king, a prince, an armed champion, a mailed and sworded leader of armies, a patriot liberator, who was destined to arouse the slumbering energies of the Jewish nation, who would break the galling yoke which strangers had fastened upon the neck of God's elect people, who would establish an everlasting dominion, and would make Mount Zion the centre of an empire to which all nations should be subject. This idea of an outward, visible, temporal kingdom is what had the greatest charm, doubtless, for the mass of the Jewish people. Incapable of thinking justly on moral subjects, they were prone to interpret too literally the language in which the seer embodied his visions of the future glory of his country.

The manifestation of the true Christ in the flesh was, accordingly, a sad disappointment to the false hopes which had been entertained. The national mind was taken by surprise ; and Jesus of Nazareth, when he presented himself and claimed to be the anointed messenger of God, was received, as the sacred record informs us, with mingled rage and contempt. The difficulty was not that the offices which the true Christ was destined to exercise lacked dignity and excellence. To establish a moral kingdom, the reign of true righteousness among men, — to reveal truth to the human mind, — to regulate men's opinions, — to give a direction to the thoughts, sentiments, desires of the race, which no after-culture should be able to divert, — to legislate for the conscience

of a world, — to establish principles which would revolutionize every tribe and nation among which they gained admittance, — principles, against whose might the brute force of iron-clad legions and the flourish of plumed and belted fops would in vain contend, — principles which were designed and destined to overturn and overturn, until the kingdoms of this world should become the one empire of Him whose right it is to reign alone, — there was, I say, no lack of dignity, of greatness, of intrinsic excellence, in this moral office of the true Christ. But the defect was in the conceptions of those who could not raise their minds sufficiently above outward symbols to grasp any clear notion of what was truly great and of permanent value. Neither was there any essential defect in the minds of the prophets whose office it was to give shape to the expectations of their countrymen. If they could not, as perhaps they did not, fully comprehend the nature, design, and object of Christ's mission, they yet foresaw that that mission would be chiefly moral in its character. This is evident from the language of the prophet Isaiah, — "Behold I have given him for a witness to the people, a leader and commander to the people." This language merits notice, because it proves that the two ideas of "a witness" and of "a leader and commander to the people" were intimately associated in the mind of the prophet. It was, to his understanding, one and the same to be sent and commissioned by God as a witness of divine truth, and to be the leader and commander of the race. Our true masters are they who direct and control our thoughts. The Cæsars, whom shouting thousands followed in their day, exercised their limited

authority for a brief space, and then death made an end of them. It is only by continual cutting and recutting that their names even are made legible on the tablets of history. But He of Nazareth, who came to be a witness to the truth of God, whose word was spoken to a generation that rejected him, and who was silenced speedily by a death of agony and shame upon a cross, — he still lives and reigns in the influence of his truth; he can never die; he has ascended into the region of immortality: he sitteth upon the right hand of the throne of God; he appears to his faithful followers of all ages, as he was seen in the vision of the Apocalypse, "Jesus Christ, who is the faithful witness, the first-begotten of the dead, and the prince of the kings of the earth." "He holds in his right hand seven stars," to indicate the various churches which have been planted in his name in the earth, and which dispense light to his disciples. "Out of his mouth goes a sharp two-edged sword," a type of the power and efficacy of his doctrine, which penetrates the most secret places of the soul. "And his countenance is as the sun shineth in his strength." The truths, of which he was the faithful witness, still live in the belief of the world. By them, as the ultimate standard from which no appeal is allowed, human actions, usages, opinions, institutions, are tried, and either approved or condemned. And in like manner as the forms of extinct species of animals, that formerly lived on the earth, have been changed into solid rock, and are thus preserved for the admiring inspection of distant ages, so the moral truths, of which Jesus Christ was sent to be the faithful witness, have been changed into beliefs, hopes, princi-

ples, institutions, which are as indestructible as the race of man itself.

I know no form of words so unexceptionable, if we are desirous of expressing briefly and with perfect truth the general character and purpose of Christ's mission, of his life and death and resurrection, as the language of Scripture which declares that he was "given for a witness to the people," that he was "a faithful witness." Other parts of holy writ, perhaps equally emphatic with the language referred to, describe him in the exercise of various functions of his high office, but these were all subordinate to the main object of his life, which was to reveal the everlasting truth of God to the soul of his creature, man. He is set forth, for example, in some parts of Scripture, as a *Saviour*. And this idea of Jesus as the Heaven-appointed Saviour of men is very precious, full of meaning, full of power, to the believer's heart. But consider, how does he save men? Is it by snatching them, whether they will or not, from the burning pit into which they are ready to drop? Is it by standing between God and his children, and by appeasing the wrath of the Being who created us, who knows our frame, who remembers our frailties, whose justice is anger, and whose rigorous laws allow no room for unsolicited mercy, and with whom repentance is of no avail? Is this a worthy view of Christian salvation?

Christ saves us by the saving influence of the truth of which he was "a faithful witness." In conformity with the nature which the Creator has been pleased to bestow upon us, truth enters into the mind. It dislodges error. It scatters the darkness of ignorance. It convicts the

soul of sin. It acts most powerfully upon the conscience. It enables us to understand our true position in the universe, our origin, our duties, our dangers, our destiny. It awakens and unfolds new thoughts, desires, affections, in the heart. It enables the soul to realize its accountableness, and to anticipate the divine judgment. It takes away the heart of stone, and gives in its stead a heart of flesh, quick to feel the manifold motives that urge us to attain unto holiness of life and character. And in this way Christ, or, which is the same, Christ's truth, saves men, redeems them from the captivity of sin, and, from being the slaves of the world, makes them the children of God, and the heirs of immortal life.

Again, in other passages of Scripture, Christ is set forth as the "Lamb of God," the "propitiation for our sins," and the chief purpose of his mission is declared to have been to make an atonement. True, he was "the Lamb of God," "led, like a lamb, to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." He was a victim in the cause of truth and righteousness. "For our iniquities he was bruised." The wounds that were inflicted upon him were received in the conflict which he endured with the powers of darkness and hell. Every drop of blood that flowed out from those wounds was part of the price which he paid, that the world might be delivered from the errors that had misled men, — from the vices that had brutalized and demonized their nature, — from the narrow prejudices that made them, who should have been as brethren, bitter and irreconcilable foes, — from the odious oppressions that trampled the freeborn heirs of immortality to the dust, —

from the superstitions that made religion, which, "pure and undefiled," is the source of our best hopes and comforts, a curse instead of a blessing to man. Yes, Christians, that body which was broken upon the cross, that blood which was shed upon Calvary, were parts of the price paid, that you and I might be placed in the position, as moral and accountable beings, which we now occupy; that our souls might be illumined by Christian truth; that we might be environed by all those circumstances which are so helpful to our virtue; that we might understand clearly our duties to God and man; that our minds might be filled, and our aspirations elevated, and our consciences quickened, and our characters moulded by true religion. The world had been allowed by the Divine Ruler of mankind, so it pleased him, to lapse into such a moral condition that it could only be lifted up, regenerated, and renewed by a suffering, a crucified Saviour. It was the witness of blood that was alone effectual, and in that martyr-office Jesus was a "faithful witness."

Not that we are to understand by this kind of language, found in certain parts of Scripture, that the sufferings and death of Christ were vicarious; that it was necessary that he, the innocent one, should die, in order to satisfy a ruthless vengeance that thirsted for blood, which prayers, however fervent, and repentance, however sincere, could not move and melt to mercy. No such base notion of God is given in Scripture. But that the truth might be proclaimed and spread abroad in the world, and be made effectual for man's good in time and in eternity, that the motives and sanctions of "pure and undefiled religion"

might be enabled to reach your hearts and minds, and ultimately the hearts of all mankind, and to exert their proper influence in breaking the power of sin, in reconciling men to God, in turning us from what is low and earthly and sensual to what is pure, heavenly, and spiritual, it was necessary that Christ should suffer, the just for the unjust, the innocent for the guilty, the Son of God for the sons of men, he who knew no sin, in order that we might be changed into his moral likeness, and be made partakers of the manifold blessings of his gospel.

That this idea of the Messiah, as a witness, is a central, a vital, an exceedingly important idea in the Christian system of religious thought, is evident, if from nothing else, from the doctrine of the Logos. The regeneration and salvation of the world was to be effected, not by force, but by moral means, by the influence of truth upon the minds and consciences of men, by truth revealed, — not in abstract propositions, — but revealed by being "made flesh," that is, manifested to the world in a human form, embodied in a perfect life. The world, at the time of the introduction of Christianity, was skeptical concerning, or rather was quite ignorant of, the efficacy of moral means. Physical force, or the stern requisitions of mere law, were the only methods employed, antecedently to Christ's advent, to influence mankind. Christianity rejected both of these methods. It did not employ force, nor was it a mere penal code. "My kingdom is not of this world," said Jesus; "if my kingdom were of this world, then would my servants fight." And the Apostle Paul's doctrine is, "By the works of the law shall no flesh be justified." Mere law can do no more than to

reveal sin, to declare what is sin, to condemn and to threaten, but law cannot justify, cannot make holy, and just, and pure. Christianity, I repeat, did not employ physical force, nor was it a mere penal code. It trusted entirely and exclusively to moral influence. It treated man as a rational, moral, religious being, with a capacity to understand truth, with aspirations pointing heavenward, and with a conscience susceptible of moral impressions. It sought to make men better, more heavenly-minded, more like God, by revealing truth to the soul. It was by truth, brought to light by the Spirit of God, preached, proclaimed, addressed to the mind, urged home upon the conscience, established into a faith, by means of divinely commissioned witnesses, — this was the novel, the unprecedented, the effectual method which Christianity originated and employed for the purpose of saving mankind. And this idea of the value and efficacy of moral means, which lies at the foundation of our Christian religion, was, by philosophical minds meditating on the subject, exalted into the doctrine of the Logos or Word of God, which, as in the beginning of the material creation it had called all visible things into being, so in the beginning of the moral creation by Jesus Christ, had spoken and renovated, by the power of revealed truth attested by heavenly witnesses, the world of thought and action and character. And in process of time, this conception was erroneously regarded, in formularies of faith, as a separate, divine person, emanating from God, as a part of the Godhead.

When the Author of our religion would express in the clearest and most emphatic terms the object of his mis-

sion, his words were, "For this cause came I into the world, that I might bear witness unto the truth." It was as a teacher, as the "author and finisher of our faith," as "the Word of God made flesh," that he came. And, as we have already seen, the writer of the Apocalypse, exalted as his imagination was by the vision of the glorified Saviour, was yet content to speak of him as "Jesus, who is the faithful witness."

The qualities of a faithful witness are calmness, freedom from passion, scrupulous regard to truth, courage, constancy, disinterestedness. And the Great Witness, whom we acknowledge as our Master, possessed and exhibited all these attributes. "He did not strive nor cry, nor utter his voice in the streets." He did not appeal to men's passions, nor seek to create a sensation among his contemporaries, nor set any value upon immediate, temporary impressions. He bore his witness as calmly as if he were not living in a world that was "dead in trespasses and sins." With none of the impatience of common reformers, he looked forward, with a clear vision, into a distant future, for the result of his teachings and labors. Unintimidated by worldly power, he, "before Pontius Pilate, witnessed a good confession." Instead of bearing witness of himself, as an interested party leader would do, in order to advance his cause in the world, he appealed with confidence to the miracles by which he was accredited of God, and left his works and acts to speak for him. Instead of shrinking from pain and suffering, he submitted to the death of the cross, without which his testimony would have been incomplete, and was thus made the leader of that noble army of martyrs which has

gained such victories for Christian truth and righteousness in the world.

And as he himself had been a "faithful witness," so in the commission which he gave unto his apostles after his resurrection, his words were, "Ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." It was not for them to inquire curiously, when the kingdom of heaven should come. The times and seasons belonged to God. Their duty was to follow in the steps of their master, and be faithful witnesses. It was not for them to expect an easy life, or an honored course, or a welcome reception at the hands of the world. If the master had been reviled and rejected, the disciple could look for no better treatment. If the cross was necessary in order to complete and perfect his testimony, the fire-wreathed stake would be as necessary to make them perfect Christian witnesses, to exalt them into martyrs.

And the character of the New Testament Scriptures corresponds, in a remarkable manner, with the office in which it has been the purpose of this discourse to contemplate Christ. The style of the writings of the New Testament is such as we should look for in a professed record of the testimony of the Christian witnesses. It is a simple, direct, unadorned statement of what has been done and endured in order to take away the sins of the world, and to establish the reign of truth and holiness among men.

The Christian institutions and ordinances, in like manner, are designed to act upon the human mind as witnesses to the truth which it so much concerns us to under-

stand. The building in which we meet statedly for worship, "where prayer is wont to be made," is set apart and consecrated to holy uses and occasions, in order that the Christian testimony may be repeated from week to week within its walls. And the Christian temple is itself a witness, a silent, but an impressive and eloquent witness. It stands near the highway, in the centre of the village, or surrounded by the din of the crowded city, closed when places of business and amusement are opened, and opened when they are closed, — a witness and monument of the power and worth of true religion to the soul of man. The Lord's day interrupts the regular, worldly employments of the week, and invites us, by its stillness, to muse upon serious subjects, and to make the "testimonies of the Lord," which give more understanding than all teachers, our meditation. The ordinance of the Lord's Supper is one of the Christian witnesses. It is a standing memorial of the death of him who is the great Head of the Church. It bears witness to the heart of the believer, of the sufferings which have been endured in order that we who profess to be the followers of Christ may be guided in the way of truth and righteousness.

"And seeing that we are surrounded by such a cloud of witnesses," what, let us inquire, is our duty? We may answer this question by saying, that the first Christian duty, that which includes all other duties, is *faith*. If the great office of Christ is that of a witness, the chief duty of his followers must be to give credit to the testimony which he bore. The truth may have been revealed by one who was authorized to speak in God's name. It

may have been confirmed by miracles. It may be faithfully recorded in the Scriptures which contain the testimony of God-inspired individuals. But of what avail is all this, unless there be a believing mind to receive this truth, and to convert the dead letter, the recorded doctrine, into a living, active conviction, into a faith, a sentiment, a principle ?

The witnesses for God, and Christ, and truth, are without number. They stand in our paths. They meet us at the turning of the streets. They address us through life's events. Their testimony is varied with tears and smiles. They speak in tragical and in cheerful tones. "God has never left himself without some witness" unto the hearts of his children. When men have enjoyed no written law, no book of divine testimony, no special covenant, — the works of the unseen Builder and Maker of all things have testified of God. "The angel that standeth in the sun," from his flame-encircled chariot, cries aloud, and proclaims the glory of Him who is brighter than the sun. And out of the cloudy pavilion a voice issues, declaring the power and terrible majesty of God the Thunderer.

The changes of human life, the vicissitudes of fortune, the afflictions and bereavements that are allowed by Divine Providence to visit us, have a moral purpose. Who can doubt this ? With the pain which they inflict, they arrest the attention, and to the attentive, listening, humbled soul, they utter their testimony. Death, too, has a testimony to bear. The friends whom we have loved, and who have been changed by death, are not removed from us. Their disembodied spirits, transfigured into angels,

stand before us, witnesses for God, preaching to us sermons on the vanity of life, reminding us "what shadows we are, and what shadows we pursue." And, finally, "He that believeth," saith the Scripture, "hath the witness in himself."

Consider, then, Christians, the testimonies of the Lord, how various, how wonderful they are. We have before us the works of God, the events of his providence, the experience of human life. And to these is added the testimony of prophecy and of miracle, the "testimony of Jesus," of him who is "called faithful and true," whose name is "The Word of God."

Speak, Lord, through these various witnesses, to our hearts, and may thy servants listen, believe, and live!

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RETRIBUTION.

By Rev. CAZNEAU PALFREY.

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RETRIBUTION.

We are continually reaping the fruits of our past character and conduct, and we are continually sowing seeds, which in the following periods of our lives will bring forth sweet or bitter fruits. Each successive portion of life is intimately connected with all that have gone before it, and with all that will come after it. The present is what the past has made it, and, according as it is well or ill used, will essentially modify the future. Neglected youth is followed by manhood without respectability, and wasted manhood by an old age of unhonored want. Dishonesty sooner or later brings forth the fruits of shame. Idleness results in poverty. Intemperance and debauchery lead to disease and pain, and end in premature decay and death.

This, we have reason to believe, is a universal law of God's moral government. It operates in the future life, as well as in the present. As the different stages of our mortal existence are indissolubly connected with each other, so is the life to come connected with this. This life is designed to be a preparation for that. As we have sowed here, we shall reap there. We shall experience there an exact and righteous retribution of our faithful-

ness or unfaithfulness here. This doctrine, the doctrine of future retribution, we propose briefly to illustrate and defend in the present article. It is going back, indeed, to the primary elements of our religion, but it is always well to recur to first principles. It may not be unprofitable to consider in what manner this truth is developed in the gospel, and also to look at some of the consequences that follow from a denial of it, — in what light such a denial places this life and the life to come, — in what light it places our responsibilities as immortal beings.

It is impossible, we conceive, to read the New Testament with an ordinary degree of attention, without perceiving that it promises eternal life on certain conditions. This fact necessarily implies that eternal life will not be bestowed without a fulfilment of those conditions. Nothing can be more discordant from the prevalent tone of the Gospel on this subject than the assertion, that the great blessing it was designed to bestow upon men will be conferred upon them without any agency or coöperation of their own ; that its object is to make men happy in spite of themselves. It is uniformly represented, that heaven is to be sought, to be striven for, to be won. It is the reward of care, forethought, watchfulness, endeavour. It is the result of a character and a life. It is said, that it may be lost ; that there is danger of exclusion from it. We will cite a few specimens of this general tenor of the gospel. We find some of them in the first discourse of our Lord that occurs in the New Testament, the Sermon on the Mount. We are there admonished, for example, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break

through and steal ; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." Here a figure is borrowed from the care and labor with which men are accustomed to make provision for the future of the present life. Does it not imply that at least equal endeavour is necessary to secure our well-being in the life to come ? Is any encouragement held out to the expectation, that men will find treasures laid up for them in heaven, whether they have taken any pains to lay them up for themselves or not ? In the same discourse Jesus says, " Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven ; but he that doeth the will of my Father who is in heaven." Here, active obedience to the will of God is represented as the condition of admission to Christ's kingdom. And a little farther on we find expressly asserted, what, indeed, is necessarily implied in the words just quoted, that failure to comply with that condition will work exclusion from the kingdom ; to those who have rendered him a mere lip-service, without true obedience, he will say, " I never knew you ; depart from me, ye that work iniquity." And in the conclusion of that discourse, the man who rests his hope on any other foundation than obedience to the words of Christ is compared to a man who built upon the sand, and whose house was overturned and ruined. In the parable by which the retribution that takes place under the gospel dispensation is illustrated, the servants who had faithfully improved the talents committed to their trust received high rewards, whilst the slothful servant, who had neglected to increase the one talent committed

to him, was punished by exclusion from his master's presence. In a declaration of the principles on which judgment will be passed on those who stand before the tribunal of Christ, it is said, that they who have performed deeds of mercy and charity will be approved, whilst those who have neglected to relieve the poor and suffering will receive the sentence of condemnation.

These are a few specimens, merely, of the manner in which the New Testament speaks of the terms on which men may share the blessings of that kingdom, which commences on earth, and extends into the world to come It is the righteous, who "shall shine forth as the sun in the kingdom of their Father." It is to the pure in heart that the promise is made, that "they shall see God." Without holiness no man can see him, either in this life or in the future. Jesus also spoke expressly of a retribution to take place in the world to come, of a judgment to be passed after death. In the parable of the rich man and Lazarus, he lifts the mysterious veil that separates the two worlds, and gives us a glimpse of the spiritual state. That glimpse reveals it as a state of retribution. The rich man is there represented as suffering the consequences of his luxurious, sensual, selfish life, of his abuse of wealth, and neglect of the means and opportunities of usefulness that it placed in his hands; and the beggar, as resting from his sorrows, and enjoying the rewards of his faith and patience. This is the obvious and plain meaning of the passage, and it is a hard task for ingenuity to torture it into any other. That it illustrates the subject of retribution, who can doubt? But retribution when and where? That measure of retribution that takes

place in the present life? Our Lord frequently drew comparisons from the common occurrences of life to illustrate subjects connected with the spiritual world; but that he should, in this single case, have reversed the process, and should have borrowed from the shadowy region beyond the grave, and from a popular opinion of punishment there which, by supposition, would be false, images by which to make more clear what was daily passing before men's eyes, is altogether incredible. The only rational explanation of the passage is, that it discloses to us the spiritual world; and it teaches, that there is suffering in that world for sin. Jesus again asserted this truth in express terms, when he uttered those solemn words, — "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

That nothing impure can enter into the kingdom of God, that happiness depends on character, that the sinner never can be truly happy so long as he continues to be a sinner, and that this is a fixed law of our moral nature, and takes effect in every stage of our being, the future as well as the present, is a truth too plain to be denied; and we believe it never has been denied. If, then, there be no suffering in the future life for the sins of this, if all men, of every variety of character formed in this life, pass immediately into an equal degree of happiness in the next, it must be because the characters of those who have lived in sin and neglect are changed by the mere process of death; and we must suppose it possible, that a man

may sink to sleep in this world steeped in moral pollution, and wake in the next a perfectly pure and holy being. Is this probable? Does reason or Scripture afford any ground for such a supposition? How can death be supposed to possess this mighty moral power? It is a mere physical event. It is the dropping away, from around the spirit, of the mortal coil that here environs it. The soul passes into the spiritual world; passes as it is, with the character it has formed. Character is an attribute of the soul, not of the body, and cannot be laid aside with the body. If, by a long life of sensuality, of sordid or reckless passion, of worldliness and selfishness, that soul have contracted weakness, degradation, and pollution, it is contrary to all that we are most deeply and certainly conscious of, respecting our moral and spiritual nature, to imagine that all those consequences of an evil life can be undone in an instant, and the soul be at once prepared for spiritual employments and pleasures. Surely its first experience in that world must be that of acute suffering for its abused and perverted powers. If it ever can be restored to holiness and happiness, it can only be through the agonies of remorse, and the protracted pains and toils of reformation.

No one, we repeat, denies that happiness depends on character. It is a fact, — and we may see abundant illustration of it in this world, though the experience of the present life is not long enough to afford a complete verification of it, — that God has established an indissoluble connection between holiness and happiness, and between sin and misery. It is also a fact, in testimony of which we appeal to universal consciousness, that character must

be self-acquired. It cannot be put upon a man, without his own agency. We do not forget the necessity of divine aid. We hold a high doctrine on that subject. But we say, that it is only an aid, and not a substitute. It is a help to those only who will help themselves. The acquisition of a holy character must ultimately be a man's own work. It is idle to speak of sin being put off, and righteousness put on, as the squalid rags of the Prodigal were taken away, and the best robe put upon him. And the attainment of exalted religious character is a slow and gradual process. The desire, the purpose, of seeking it may, indeed, be suddenly formed, and be a source of a certain measure of peace and satisfaction. But that is only a beginning. The consummation, especially after the spiritual powers have been impaired by long habits of sin, is a long, laborious, difficult work. These facts are in direct opposition to the idea that there is any thing in the mere event of death to work a complete and radical change of character. And apart from these considerations, what, on the supposition that the gospel does not teach future retribution, is its message to men? It says to them, — "Be pure and righteous; love God and man; if you have sinned, repent, reform, and live a righteous life. This is the work given you to do; and if you do it not, — it is of no great consequence; it may make some difference here, but it will make none hereafter. If you do it not for yourself, death will do it for you." Is this the appeal of the gospel to the hearts of men? Is this a voice to arouse a world lying in wickedness?

A denial of retribution in the future state almost entirely cuts off the connection between the two stages of our

existence, and leaves the present without a purpose. Many of the mysteries of the present life are solved by supposing it to be the beginning of a scheme of discipline and education which is to be consummated hereafter. Sorrow and suffering can be accounted for, by considering them as means of purifying the soul and preparing it for a higher state of being. The successes of the wicked, and the losses and disappointments of the good, cease to perplex us, when we look forward to a state of righteous retribution, in which these seemingly unequal allotments will be adjusted. But take away the idea of future retribution, and we are deprived of this explanation. This life becomes an insolvable enigma. Suffering which can no longer be regarded as a preparation for a state of being which will be the same whether it is prepared for or not assumes the shape of gratuitous cruelty ; and retribution, which, on this supposition, should be completed and made obvious within the compass of this mortal life, is not what we should expect from a righteous Judge. If all men, without respect to their character and conduct in this life, commence their future being from precisely the same starting-point, there is no reason why they should have been placed in this world at all.

One great source of the elevating and ennobling influence of the gospel upon the soul of man is the revelation of immortality. Suppose a living faith in that truth to be suddenly imparted to one who had never conceived it before, and how instantaneously is he changed in his own eyes. With what dignity and glory does he feel himself at once invested. He is no longer the creature of a day. He is no longer bound to the fleeting vanities and tran-

sient interests of earth. Death has no more power over him. He is an immortal being. Glorious hopes are opened before him. Solemn responsibilities are laid upon him. A great work is given him to do. If motive, opportunity, a wide and long career of action, have any power to exalt, expand, and quicken the soul of man, and inspire lofty purposes, what so suited to produce this effect as the felt realities of the eternal world? But this "power of an endless life" depends on the connection of that life with the present; on the conviction, that what we do here will affect our condition there. Deny this connection, and the greater part of our interest in the doctrine of immortality is destroyed. It affords us an expectation of a future good, indeed; but it is not an inspiring hope, because we can do nothing to realize it. It lays upon us no care or responsibility, for our destiny will be accomplished with or without our own efforts. The best that can be said of it is, that it imparts the lazy comfort of an agreeable fatalism. So far as motive to noble action is concerned, it might as well not have been revealed.

Moreover, the exclusion of the idea of retribution from our view of the future life must deprive us of some of the grounds on which men may be most effectually urged to the practice of virtue. What ground is left? The native beauty, excellence, and desirableness of virtue, and that measure of good with which it is ordinarily rewarded in the present life; — the same ground, except that the Christian has the means of gaining a far nobler conception of what virtue is, that was occupied by the moral teachers of heathen antiquity. To the first of these

grounds we would do full justice. We believe that much can be effected by a true and strong appeal to men's moral instincts. We are far from thinking that all goodness, or the highest goodness, is the mere offspring of hope and fear. But the fear of the Lord, if not the consummation, is often "the beginning of wisdom." A man may have become so degraded by long continuance in sin, that all access to his heart may be barred, except through the avenue of fear. His moral perception may be so blinded by evil habit, or so dazzled and bewildered by the intoxications of appetite and passion, as to be unable to see any beauty in virtue, that he should desire it. Besides, even if the loveliness and excellence of virtue are fully acknowledged, still the attainment of it costs arduous and patient effort, and temptations to remit that effort are continually presented by the lower propensities and desires ; and if man is told that virtue, with its consequent happiness, certainly awaits him at no very distant crisis of his being, is it not to be expected, from all that we know of human nature, that he will seize the present gratification, and be willing to wait for the virtue that will soon be his without a struggle ? Suppose a youth, in answer to an appeal made to him on the ground we are considering, should say : — " The world and sense offer me the most glowing enjoyments, the most intense gratifications, which really seem to me the highest good I can possess, while the charms of virtue, of which you speak, look to me dim, cold, and undesirable. I choose the pleasures of sin, and will take my chance of the evil consequences which sometimes follow them in the present life. I am willing to run that risk for the sake of the

prize I may win ; and if I am unlucky, it will soon be over, and I shall enter on that perfect happiness, which, you tell me, I cannot escape." What, we ask, could be replied to him ?

If there is no retribution in the future life, there is no perfect retribution at all ; for such retribution does not take place in this world. Actual suffering and happiness are not exactly proportioned to good and ill desert. Unquestionably it is true, in general, that the religious man, the pure, benevolent, devout man, enjoys this life more highly than the man of an opposite character. There is nothing in his religion to prevent his deriving from the good things of this life the greatest enjoyment they are capable of yielding. Besides these, he has his peculiar sources of happiness, and, under the sufferings incident alike to all, he has a support and consolation that the irreligious man knows not of. The irreligious man loses this enjoyment. But the loss causes him no actual suffering. He is unconscious of it. He does not believe it when you tell him of it. He will live and die in ignorance of it, and will never really feel it, unless he awake to a painful consciousness of it in the spiritual world, by finding himself unprepared for the occupations and pleasures of that world, by discovering that the whole of his busy life has been a laborious disqualification for the state upon which he has entered. We have said, that the superior happiness of the religious man is the ordinary rule. In order that temporal retribution should be perfect, the rule should be without exception. If there be a single exception, a wrong is done to the individual in whose case it occurs. But there are such exceptions. Eminently holy

and devout men, from some infelicity of temperament or unfortunate bias of opinion, have passed a wretched life, with the distressing apprehension that they were under the curse of God ; and thus their religion was, in this life, to them a perpetual source of unhappiness. The reproaches of conscience are often in inverse proportion to guilt. The habitually conscientious man, who is tenderly alive to the smallest departure from rectitude, suffers a poignant anguish from the commission of a trifling offence ; whilst the habitual violator of God's law, who has hardened his heart against the admonitions of conscience, or silenced its voice by neglect, may daily commit flagrant transgressions without uneasiness. It is a familiar fact, that, by persevering disregard of conscience, a man can, if he will, relieve himself from its stings. There is something appalling in this ominous silence of conscience, on the supposition that, in the world to come, she will reassert her authority in stern and awful accents ; but if her jurisdiction is confined to this life, if in the present world we hear the last of her voice, it must be confessed that she bears the sword in vain ; she is incompetent to her office ; she fails of dispensing the even justice for which she sits in the judgment-seat of the soul.

If we look at the outward retributions of goodness and wickedness, we find yet greater inequalities. The sensualist sometimes revels in every species of criminal indulgence, and, by the natural strength of his constitution, escapes the disease and suffering that are the usual consequences, and thus enjoys the gratifications of sin without paying their temporal penalty. The dishonest man may, by the excess of his cunning, contrive to maintain a fair

show in the eyes of the world ; or, by the excess of his shamelessness, he may outbrave the opinion of men, and find satisfaction in his ill-gotten wealth, without feeling as a punishment the finger of scorn that is pointed at him. But suppose all the outward and all the inward shame and misery that are ever visited upon transgression in this life to be the sinner's portion ; still, the "bold, bad man" holds in his own hands the duration of his punishment. He may escape from it when he will. He can step, at any moment, into a state of unspeakable happiness. Yes, Judas the traitor, — after betraying, for a miserable pittance, the innocent blood of his blessed Master, — wrung by the agonies of remorse, taunted and scoffed by his base employers, goes out and hangs himself, and so passes to his everlasting joy and rest ; while his fellow-disciples have many a weary year to spend in the faithful prosecution of their arduous mission, before a fiery martyrdom shall introduce them to the same blissful state.

There is danger of miscalculating the goodness of God. He is indeed good, merciful, gracious ; he is love itself. He is also a holy and righteous being. His highest love, his approbation, his complacent regard can be bestowed only on goodness, and goodness is the fruit of faithful endeavour and diligent self-cultivation. Glory, honor, and immortality are declared to be the reward of those who seek them "by patient continuance in well-doing." All the promises of God are to be understood as addressed to those who place themselves in an attitude of obedience and conformity to his will. He is continually holding out to man his supreme good, and urging him, by all the persuasions of infinite love, to come and take it. Man may

at any time receive it, and retain it for ever. If he wander from it, there is no obstacle to his return but his own perverseness. But the love of God bears no resemblance to the injudicious fondness of a weak parent. He will not make men happy irrespectively of character. He will not force goodness upon them. They can, if they will, despise his offers, and persist in rebellion to his will, and no miraculous hand will be stretched out to save them, in spite of themselves, from the lot they have chosen.

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GOSPEL INVITATIONS.

By Rev. F. H. HEDGE.

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GOSPEL INVITATIONS.

"The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding; and they would not come." — MATTHEW xxii. 2, 3.

THE kingdom of heaven is variously compared and allegorized in the New Testament. Here it is figured as a feast. A feast prepared for all, accepted by some and rejected by others, represents the different reception which that kingdom, as propounded by Christ, was destined to experience, first from the Jews, and then from the world at large.

The kingdom of heaven is Christianity. All that is understood or can be understood by one of these terms is included in the other. It is Christianity in every sense and aspect in which we choose to view it. Christianity as a principle or as a fact; as an experience of the individual soul, or as an historical manifestation; as the reign of God within, or the reign of God without. More especially it is the union of all "who are led by the Spirit of God," under the Christian dispensation. Chris-

tians are the kingdom of heaven ; not in their individual capacity, but as they are united in one body, gathered into one fold by the doctrine and spirit of Christ. Accordingly the kingdom of heaven, in a narrower sense, is the Church of Christ, embracing all, whether in the body or out of the body, who are united to him, and through him to God by faith and love.

Why is this kingdom represented as a feast ? A feast is the natural symbol of social communion and enjoyment. Christianity offers this communion and enjoyment in greater perfection than any other principle on which men can unite. It calls into action the highest endowments and capacities of every nature. That which is best in each is common to all, and constitutes the highest bond of sympathy and fellowship between all in whom it is unfolded and brought into action. Men are capable of union in exact proportion to their moral and spiritual development. Bad men never unite. They may associate themselves for common and temporary purposes, but they are incapable of hearty and permanent union. There is something discordant, divergent, separative, in the nature of evil, which prevents such union ; something which generates distrust and disaffection, and operates repulsively even on those who share it in common, who are partners in vice, and leagued together in bad principles and immoral pursuits. And not only are the vicious, the grossly wicked, incapable of true and permanent union ; but the irreligious, the selfish, the worldly, — they, too, can never enjoy that intimate fellowship, that hearty communion, that perfect alliance, which is known to more refined natures. This flower blooms only in the highest

regions of the soul. Religion is the life of all union, and there can be no genuine union without it. Every feeling that does not terminate in self, that leads us out of self, has in it something of a religious nature. The love of kindred, of friends, of home, the love of nature, the love of beauty, — all these, so far as they are pure and genuine, are forms of piety. The elements of a divine life, however imperfect, may be seen in them. He who lives in these affections is not far from the kingdom of heaven. We must begin with loving the visible brother before we can love the invisible God. And the love of God, — what is it but the gathering together and consecration of all pure affections under the prevailing idea of a supreme good and holy, to which each is in some measure allied ? The love of the good and the holy, — the love of God, — is the highest union for all spirits. It creates a nearer affinity, and constitutes a more stringent compact, than any other bond between man and man. This is that perfect and divine fellowship the consciousness of which is a perpetual feast.

As religion or the kingdom of heaven affords the highest communion, so does it also furnish the highest satisfaction, the purest enjoyment, attainable by man ; — the satisfaction arising from the consciousness of fulfilling our destination, of being at home in the universe, in harmony with its Author, in right relations with all the laws and facts of our being ; — the satisfaction arising from the consciousness of constant progress in strength and love, of constant approximation to the Source whence all strength and love proceed, — the sense of immortal life, of immortal youth in the soul. This is the highest satis-

faction attainable by man, and fully justifies the figure of a feast under which the kingdom of heaven is allegorized in the text; — a perpetual marriage-feast of the Son, the union of the soul with the Highest, through faith and love.

The feast is prepared for all. The Father of spirits invites all to the free participation of it. He sends forth his servants to call them which are bidden. The word of revealed truth, the preachers and institutions of religion, the Sabbath and the church, all good influences acting on the heart, all the providences of God, all our blessings and all our afflictions, every event which conveys an admonition to the soul, every lesson of gratitude and trust, of frailty and of patience, of faith and hope, is a messenger sent by God to invite us to the marriage-feast, to the union of spirits, and the true enjoyment of life. The call, too often rejected, is still renewed. Again he sends forth other servants more than the first. "Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready; come to the marriage." But the world make light of it and go their way, one to his farm, another to his merchandise. Some even treat the call with hatred and contempt. They oppose themselves with active hostility to all religious influences and all divine things. As it is written, "The remnant took his servants, and entreated them spitefully, and slew them."

Passing by this latter class, who pronounce their own condemnation in that they wilfully put from them the word of God, and judge themselves "unworthy of everlasting life"; let us consider the case of those whose attitude toward religion is not that of avowed hostility, but of carelessness and indifference.

Why is it that men reject an influence which, reason assures them, contemplates only their highest good? Why put by the calling and resist the grace of God, by which he seeks to unite them with himself in that fellowship of the Spirit which is the highest good of every soul? Why this indifference to religion? What is it that religion demands? What is the precise thing which these messengers, which this call of God, require of us? It is not to abandon the farm and the merchandise, it is not to relinquish our customary pursuits and devote ourselves to religious exercises. It is not (with most of us) to alter essentially our outward life. Religion, and especially the Christian religion, is not a pursuit, but a principle. Its demand is, "Give me thy heart!" The heart is its seat. Wherever it exists, it is an affection of the heart; the life of our life, a principle which hallows every pursuit that is lawful in itself, and makes the farm and the merchandise, not less than the worship of the sanctuary, a religious service, — the labor of the hands, not less than the moving of the lip and the bending of the knee, an acceptable prayer.

This affection, this principle, is entirely wanting in none. It is inborn. Feeble or strong, active or dormant, favored or not favored by nature and education, it is a constituent element of the human mind. We are not required to go abroad in quest of it. We come no nearer to it by wandering after it. On the contrary, every step we take with that view carries us farther from it. We must find it in ourselves. It is not to be acquired, but educated, unfolded. You have only to assume its existence and call it forth. Do not wait for religion to come

to you, and think you have nothing to do until, in some lucky moment, by some lucky accident, you happen to fall in with it. But know that you have it already, and begin forthwith to act upon it. Consider that you are a religious being, and live accordingly. You have a religion. It is in vain that you seek to forget it or to thrust it out of sight. Why not confess it ? Why not produce it ? Why not cultivate it ? Why not lead a religious life ?

Want of faith ! All the hindrances to religion, all that prevents us from accepting the call of God, and seeking the kingdom of heaven, is comprehended in this. Want of faith. Not speculative but practical unbelief. Speculative unbelief is common enough ; but that is not the difficulty which the gospel has to contend with in extending its empire over the heart. There may be skepticism with regard to what is merely external, where there is great activity of religious sentiment. There is a stage, a period of skepticism, in the history of almost every active and inquiring mind. And provided it is earnest, provided it springs from love of the truth, and not from hatred or fear of the truth ; from inquisitiveness of the intellect, and not from perversion of the will, provided also it does not rest satisfied with doubting, but searches and inquires with earnest endeavour to know the truth, and candidly acknowledges the evidence on one side and the limits of the human understanding on the other ; it is not a dangerous but a healthy symptom. It indicates a more sound and hopeful state of mind than its opposite, — a fond and undiscerning acquiescence in the letter, with an utter absence of the spirit. You are skeptical. It matters not.

so long as you are a seeker, and honestly endeavour, with patient investigation, in a docile and reverent temper, to know the truth. Be skeptical, question if you please, admit nothing without questioning, weigh, examine, prove! Christianity fears not the severest scrutiny ; it invites, it demands it. "Reach hither thy finger and behold my hands, and reach hither thy hand and thrust it into my side ! " Its sublime truths do not rest on any thing which inquiry the most rigorous can overthrow. They do not depend on ink and parchment, on the carelessness or fidelity of records and translators. They are written in the fleshly tables of the heart. Their voucher is the moral sense. The Spirit of God is their ever-living witness and interpreter. Look at them thus witnessed and confirmed. Read the gospel as expounded by the heart. There is the character of Christ. Is that a fiction of the imagination, an invention of the human brain ? Then why, in all the creations of genius, before or since, has there been no faint approximation to this sublime conception ? There are the sayings of Jesus. Are they imaginary ? What writer of fiction ever imagined such words as these : — " I am the resurrection and the life ; he that believeth in me, though he were dead yet shall he live." There are his precepts ; love to God and love to man, forgiveness of injuries :— " Whatsoever ye would that men should do unto you, do ye even so unto them." " Be perfect, as your Father in heaven is perfect." Is there any thing questionable in these ? Can any criticism overthrow these great commandments ?

You believe all this. It is not your skepticism, then, that prevents your leading a religious life, but your prac-

tical unbelief, your want of faith in those things which in speculation you never doubted. You believe with the understanding, but not with the heart. With the understanding you believe in God and a moral law, in the dignity, the peace, and blessedness of a life devoted to the will of God and the cultivation of your moral nature. But with the heart you believe in worldly possessions and worldly lusts, and in the superior benefits to be derived from a life devoted to selfish and worldly ends. It is not your skepticism that is in the way. No speculation, no inquiry, no mere act of the intellect, will bring you any nearer to the point. You must compel yourself by an effort of the will to realize in practice what in theory you believe. It is not an act of the understanding, but an effort of the will, by which you give the heart to God.

You cannot, indeed, by merely willing it, become at once an altered man. But you can, at any moment, change the direction of your purposes and endeavours. The change of character is always a slow and gradual process, but the change of mind, on which that change of character depends, may be instantaneous. In fact, it always is so. Every resolution is, in its nature, instantaneous. There may have been a long preparation for it in the mind of the individual, a long struggle may have preceded it, but the act itself is instantaneous and complete. When John the Baptist preached repentance in the wilderness of Judea, and baptized those who came to him, in token of that repentance, neither he nor they expected that the use of that rite would be followed by an immediate and entire reform. Nevertheless it expressed, in most cases, no doubt, an immediate and entire change

of purpose ; and the execution of that purpose was no doubt aided by the use of that rite, by which the convert formally consecrated himself to it. The drunkard does not become at once a temperate man by signing a pledge of total abstinence ; but he sets his face at once in that direction, and he does it by an instantaneous effort of the mind ; and there are many remarkable cases of entire reformation consequent on that effort. Every resolution to do otherwise than we have done, — otherwise than by long habit and settled bias we incline to do, — is a leap, a new birth, a new creation.

While, therefore, your domestication in the kingdom of heaven is a gradual process, your acceptance of the offer which invites you there must be instantaneous, — a sudden lift within the mind, by which you are raised above yourself into newness of life. It is an effort of the will by which we accept the call of God to lead a religious life, to sit down in his kingdom, to come to the marriage and partake of the feast ; — an effort without which nothing worthy was ever accomplished.

The call does not take us from our accustomed pursuits. The farm and the merchandise furnish no excuse for neglecting it. Religion is not an employment by itself, but a principle consecrating all employments to high and worthy ends. To every pursuit which is innocent and lawful in itself, it gives a new impulse, breathes into it a new spirit, and secures for it a better success. The feast to which we are called is not provided in a separate and solitary place, but the table is spread in the midst of the world. This visible world contains the topics about which we are to be principally employed. We must look

to another for light, and strength, and motive ; but it is here that we are to look for the chief topics of our duty ; it is here that we are to live and to labor. There is no lawful pursuit that may not be made subservient to religious ends. All that we have, and do, and are, may conspire in the service of God. It is not necessary to exclude every thought but God from our minds, in order to serve him acceptably. To be guided by the light of day, it is not necessary that we keep our eyes for ever fixed on the sun. It is enough that we surround ourselves with the invisible element of which that sun is the source. And so, to serve God, it is not necessary that we make him the immediate and sole object of all our thoughts. It is enough that we make his law the light of our lives, and obedience to him the motive and the end. We serve God by every act and calling which tends to benefit and bless our kind. Every such calling and act has the spirit of religion, if not its form. And religion is not a form but a spirit. Fill the place and follow the calling which you are best fitted to fill and to follow, by natural endowment, by education, or circumstance. Be faithful to its duties, feel its worth in relation to the general good. Make it bear favorably on the interests of society, consider yourself responsible to God for the manner in which you improve the opportunities it affords ; and that shall be your religion, an acceptable offering, a "reasonable service." Whatever your hands find to do, do it with your might, for God's sake. That is religion. Whatever your earthly calling, see that it harmonize with your "high calling," and follow it with right aims in an earnest and dutiful spirit, laboring not for the meat that

perisheth, intent only on selfish gratification, but for that which endureth unto everlasting life, — self-improvement and the good of mankind.

Hear, then, the messengers of God, the servants whom he sends forth day by day, and hour by hour, to invite you to his kingdom ! All things are ready, come unto the marriage ! Hear that call, and make not light of it, which summons you to glory and immortality ? You have a religion ; deny it not, but confess it, cultivate it, live in it ! While it introduces you to higher relations, and makes you the denizen of a nobler state, it will not unfit you for the lowest offices, the most homely household interests, the fireside, the market-place, and the daily commerce of life. On the contrary, we cannot act well our part in this world, "we are not qualified to live at all, to labor even for our daily bread, unless the spirit that is in us is entering into the higher life." In just that degree in which we are one with God, we are at home in the world. In just that degree in which our life is governed by spiritual laws, it is useful and blest. Come, then, and taste the true enjoyment of life ! The feast is prepared, all things are ready, all the servants of God invite you to come. The bridegroom waits, come to the marriage ! Obey the call of religion which sounds unceasingly from the heights above and the depths beneath ! Present yourselves a living sacrifice, holy and acceptable unto God, which is your reasonable service !

1st Series. No. 227.

THE

TWENTY-FIRST REPORT

OF THE

AMERICAN UNITARIAN ASSOCIATION,

WITH THE

PROCEEDINGS OF THE ANNUAL MEETING,

MAY 26, 1846.

BOSTON:
WM. CROSBY AND H. P. NICHOLS,
118 WASHINGTON STREET.

JUNE, 1846.

Price 6 Cents.

CAMBRIDGE:
METCALF AND COMPANY,
PRINTERS TO THE UNIVERSITY.

TWENTY-FIRST ANNIVERSARY.

THE Twenty-first Anniversary of the American Unitarian Association was celebrated on Tuesday evening, May 26th, 1846.

The meeting for business was held in the chapel of the Church of the Saviour, at 9 o'clock, A. M. Rev. Charles Brooks was chosen Chairman, and opened the meeting with prayer. The record of the last year's meetings was read by the General Secretary.

Rev. Samuel May offered the following resolution : —

Resolved, That a committee be appointed to respond, in behalf of the American Unitarian Association, to the Address of our brethren of the Irish Unitarian Christian Society, received during the past winter ; assuring them of our Christian regard, and expressing the views of this Association touching the matters to which said address relates ; — and Rev. S. May, Rev. James F. Clarke, and Rev. James W. Thompson were chosen the committee for that object.

A motion of Hon. Stephen Fairbanks, that a nomination list be opened for the purpose of designating the names of such persons as should be offered for election at the adjourned meeting in the evening, was adopted.

Rev. Dr. Dewey was nominated as candidate for Pres-

ident. Dr. J. B. Whittridge, of South Carolina, was nominated in the place of Henry Payson, Esq., deceased, as one of the Vice-Presidents ; and the other Vice-Presidents of the last year were nominated for reëlection.

Four of the Directors, Rev. A. B. Muzzey, Henry B. Rogers, Esq., Rev. Nathaniel Hall, and Rev. George E. Ellis, declined being considered as candidates for re-election.

A nomination list was then offered ; and Rev. James F. Clarke, Rev. E. Peabody, Rev. F. D. Huntington, Rev. F. T. Gray, Isaiah Bangs, Esq., and C. K. Dillaway, Esq., were selected as candidates.

The salary of the General Secretary was fixed at $ 1,500.

Nominations were then made of Rev. Charles Briggs, as candidate for General Secretary ; Rev. S. K. Lothrop, as Assistant Secretary ; and Henry P. Fairbanks, Esq., as Treasurer.

On motion of Rev. George E. Ellis, the vote passed at the commencement of the meeting relating to the Address of the Irish Unitarian Christian Society was reconsidered, on the ground that the letter was not addressed to the American Unitarian Association ; and that, however reluctant the Association might be to respond to it as an associated body, they might, and undoubtedly would, as individuals, give it the sympathy it claimed.

The Association then adjourned.

The meeting for the choice of officers was held in the Berry Street vestry, at half past six o'clock. Rev. Charles Brooks in the chair.

The Treasurer's Report was read and accepted.

Receipts and Expenditures of the American Unitarian Association, from May 27th, 1845, to May 26th, 1846.

RECEIPTS.

Balance in the Treasury, May 27th, 1845, as per account then rendered,		$2,105 64
From Auxiliary Associations and Subscriptions,	2,523 42	
" Donations,	283 56	
" Life-members,	240 00	
" Sales of Tracts,	230 86	
" Societies and Individuals, for Missionary and other Purposes,	3,195 54	
" Societies and Individuals, for Theological and other Education, including Meadville School,	3,783 75	
" Societies and Individuals, for building Churches, and for the relief of Churches needing aid,	1,745 95	
" Domestic Missionary Board, Balance of unappropriated Funds in their hands,	126 34	
" American Unitarian Association, part of the Interest of the Permanent Fund,	800 00	
		12,929 42
		$15,035 06

EXPENDITURES.

For Paper, and Printing and Binding Tracts, and Purchase of Books for Distribution,	$1,329 96	
" Salary of General Secretary, one year,	1,800 00	
" Travelling Expenses of do.	100 00	
" Salary of Travelling Agent, nine months,	750 00	
" Travelling Expenses of do.	165 43	
" Rent of Office, Tract Agency, &c.,	219 69	
" Incidental Expenses,	244 18	
		$4,609 26

Amount brought over,			$ 4,609 26
For Aid of Unitarian Soc. in	South Boston,	$ 250 00	
" " " "	East Boston,	230 00	
" " " "	Warren St. Chapel,	200 00	
" " " "	Chelsea,	50 00	
" " " "	South Natick,	100 00	
" " " "	Lincoln,	50 00	
" " " "	Westford,	50 00	
" " " "	Lowell, 2d Soc.,	100 00	
" " " "	Pepperell,	75 00	
" " " "	Southborough,	50 00	
" " " "	Sharon,	50 00	
" " " "	Dennis,	50 00	
" " " "	Mattapoisett,	75 00	
" " " "	East Bridgewater,*	100 00	
" " " "	Athol,	100 00	
" " " "	New Salem,	100 00	
" " " "	Manchester,* N. H.,	200 00	
" " " "	Topsham, Me.,	130 00	
" " " "	Standish, "	75 00	
" " " "	Augusta, "	50 00	
" " " "	Saco, "	50 00	
" " " "	Calais,* "	169 59	
" " " "	Hartford, Ct.,	125 00	
" " " "	Windsor, Vt.,	100 00	
" " " "	Pomfret, "	50 00	
" " " "	Albany, N. Y.,	200 00	
" " " "	Vernon,* "	343 00	
" " " "	Milwaukee,* W. T.,	100 00	
" " " "	Toronto,* Ca.,	700 00	
" " " "	Montreal,* "	100 00	
			4,022 59
			$ 8,631 85

* The payments and appropriations marked thus (*) have been made, wholly or in part, from funds specially designated by the donors to be applied to those purposes.

Amount brought over, . . .				$8,631 85
For Building a Church at Windsor,* Vt.,		$200 00		
" " " Hartford,* Ct.,		900 00		
" " " Cannelton,* Ia.,		310 00		
" " " Rockford,* Ill.,		69 00		
" " " Elgin,* "		40 32		
				1,519 32
" Theological Education.				
To Mr. J. F. Brown,*	257 75			
" " George Osgood,*	5 00			
" " Jacob Ferris,*	15 00			
" " W. K. Alger,*	205 00			
" " J. Richardson, Jr.,*	25 00			
" " O. S. Fernald,*	100 00			
" " E. G. Adams,*	80 00			
		687 75		
To the Theological School at Meadville,*		1,813 50		
" " Missionary School at Albion,* Mich.,		500 00		
" " " " " Detroit,* "		25 00		
" " " " " Sandwich,* U. C.,		10 00		
				3,036 25
For Missionary Services in the Western States.				
To Rev. W. P. Huntington,*	100 00			
" " W. H. Lord,	45 00			
" " A. H. Conant,*	300 00			
" " Addison Brown,	70 00			
" " Oliver Barr,	100 00			
" " G. W. Woodward,	30 00			
" " W. G. Eliot,	100 00			
		745 00		
For Missionary Services in New York and New England.				
To Rev. Joseph Allen,	40 00			
" " W. H. Knapp,	20 00			
" " Benjamin Kent,	10 00			
	$70 00	745 00		13,187 42

Amounts brought over,	$ 70 00	745 00	13,187 42	
To Rev. William Adam,	30 00			
" " H. F. Harrington,	128 50			
" " Henry Emmons,	10 00			
" " John Pierpont,	41 00			
" " J. Harrington, Jr.,	23 55			
" " George W. Lippitt,	20 00			
" " Hermon Snow,	50 00			
" " W. P. Huntington,	30 00			
" " E. M. Stone,	100 00			
" " Nathaniel Whitman,	50 00			
" " John Boothby,	25 00			
" " A. B. Fuller,	10 00			
" " Thomas Pons,	10 00			
" " J. N. Bellows,	13 20			
" " A. B. Muzzey,	16 25			
" " C. A. Farley,	40 00			
" " Samuel Barrett,	16 00			
" " J. I. T. Coolidge,	6 00			
		689 50		
To the Evangelical Missionary Society,*		213 41		
			1,647 91	
			$ 14,835 33	
Balance on hand to new account, . . .			199 73	
			$ 15,035 06	

Er. Ex.

HENRY P. FAIRBANKS, *Treasurer.*

Boston, May 26, 1846.

APPROPRIATIONS.

The following sums are due from the Association for Appropriations made by the Executive Committee, &c., viz.:

For Building a Church at Rockford,* Ill.,	$706 00		
" " " Hartford,* Ct.	50 00		
			756 00
" Aid of Unitarian Society at Cannelton,* In., subject to the order of Rev. Mr. Heywood,	100 00		
" Aid of Unitarian Soc. at Milwaukee,* W. T.,	100 00		
" " " " Tremont,* Ill.,	100 00		
" " " " Toronto,* Ca.,	50 00		
" " " " Vernon,* N. Y.,	25 00		
" " " " Albany, N. Y.,	100 00		
" " " " Manchester,* N. H.,	100 00		
" " " " Rowe,* Mass.,	25 00		
" " " " Hartford, Ct.,	125 00		
" " " " South Boston,	50 00		
			775 00
" " Theological School at Meadville,*	686 50		
" " Missionary School at Albion,* Mich.,	50 00		
" " Theological Education,*	11 00		
			747 50
" Missionary Services to Rev. John Walworth,			100 00
			$2,378 50

Boston, May 30, 1846. The undersigned have examined the foregoing accounts, and find the same to be correctly cast, and properly vouched.

THOMAS TARBELL,
HENRY LORING, } *Auditors.*

The following officers were then chosen for the ensuing year.

OFFICERS

OF THE

AMERICAN UNITARIAN ASSOCIATION,

1846–47.

PRESIDENT.

Rev. Orville Dewey, D. D., New York.

VICE-PRESIDENTS.

Hon. Joseph Lyman, Mass.,
" Charles H. Atherton, N. H.,
" Stephen Longfellow, Me.
Henry Wheaton, Esq., N. Y.
Hon. William Cranch, D. C.
" Samuel S. Wilde, Mass.
" Samuel Hoar, "
" Richard Sullivan, "
" Lemuel H. Arnold, R. I.
H. J. Huidekoper, Esq., Penn.
Hon. Daniel A. White, Mass.
" John Fairfield, Me.
" James M. Wayne, Ga.
James H. Wells, Esq., Ct.
J. B. Whittridge, M. D., S. C.

EXECUTIVE COMMITTEE.

Rev. James F. Clarke,
" Ephraim Peabody,
" F. T. Gray,
" F. D. Huntington,
Isaiah Bangs, Esq.,
C. K. Dillaway, Esq.,
} *Directors.*

Rev. Charles Briggs, *General Secretary.*
" Samuel K. Lothrop, *Assistant Secretary.*
Henry P. Fairbanks, Esq., *Treasurer.*

Adjourned to 9 o'clock, Thursday morning, at the chapel of the Church of the Saviour, to consider the subject of the Travelling Agency.

The public exercises of the occasion were attended, at half past seven o'clock, in the Federal Street Church. Hon. Samuel Hoar presided.

After prayers by Rev. Dr. Ingersoll, the Report of the Executive Committee was read.

TWENTY-FIRST ANNUAL REPORT.

The operations of the Association the past year have been much the same as in previous years.

Some changes, however, have been made, by transferring to us, from the Board of Missions, the care and management of the "Missionary Movement," as it has been called, and the appointment of a travelling agent. The Board of Directors, too, has been enlarged, and more of lay influence introduced into it.

Mr. Channing, the travelling agent, has, during the year, visited our societies somewhat extensively, with the view of awakening a missionary spirit and a deeper interest in religion, and of increasing our means of usefulness. He has made it an important object to infuse new life into some of those societies which were thought to be deficient in efforts to support religious institutions, and induce them to do more towards sustaining themselves.

The duties of the General Secretary have been the same as heretofore. Besides his visits in the New England States to deliver addresses and form associations, he has visited our churches in New York, Pennsylvania, and Canada. The number of auxiliary associations which he aided in forming is eighteen. Four hundred and fifty members, and nine life-members, have been added to the

Association. We have furnished the auxiliaries with about sixty thousand of our monthly publications, and have circulated a large number gratuitously. This department has, in a great measure, been attended to by a special committee, and the tracts have been selected with great care.

Our receipts, including the amount on hand at the commencement of the year, have been $15,035·06, and our expenditures $14,835·33.

The committee have made appropriations, in sums from fifty to two hundred dollars, to thirty-three societies; in Massachusetts, sixteen; New Hampshire, one; Connecticut, two; Vermont, two; Maine, five; New York, three; Illinois, one; Indiana, one; Wisconsin Territory, one; Canada, one.

We have applications for aid from about twenty other societies. And the very existence of some of them depends on the timely assistance they may receive. We regret that we have not in our treasury the means of affording them relief; and we would make a strong appeal to our churches in their behalf.

The number of missionaries employed by us is twenty-three. But most of them were engaged for short periods. They labored in Canada, New York, New Hampshire, Massachusetts, Connecticut, Maine, Wisconsin Territory, and Illinois.

Among the more important of the new societies aided by us are those in South and East Boston; Hartford and Norwich, in Connecticut; Albany and Troy, in New York; Milwaukie, Toronto, and Montreal.

The society at Troy, New-York, which was formed

less than a year ago, and which has occupied its church but about six months, has so increased under the very acceptable ministrations of Rev. Mr. Pierpont, that a larger church is needed for its accommodation.

The prospects of the society in Norwich, Connecticut, are encouraging.

The society at Hartford has built a church and settled a minister, and is increasing in numbers and influence.

The society at South Boston has had a rapid growth, and has now a permanent ministry; and the one at East Boston is rapidly increasing, and promises to be a strong society.

The societies at Toronto and Montreal have been prospered, and are exerting a good influence throughout Canada.

We have often been encouraged in aiding new and destitute societies from the fact, that they have, with few exceptions, in a short time become contributors to our funds, and helped us to assist other societies. We could name at least forty societies which have done, or are now doing, this. One of those which promises to make large returns is the society at St. Louis. It has been so prospered, that, during the past year, it has raised $ 12,150. Between eight and nine thousand were for the payment of a church debt, and eight hundred and twenty were for charitable and missionary objects in the city. Rev. Mr. Eliot, in a letter communicating this to the Secretary, remarks : — "When 'charity begins at home' so vigorously as this, it will, by and by, be able to go abroad and do a good deal."

We have had interesting reports from our missionaries

in the Western States. Two of them are of the Christian denomination, and are doing much to diffuse a spirit of piety, and disseminate liberal views of religion.

One of these, Elder Barr, speaking of the value of our views, the preachers that are wanted there to dispense them, and the progress they are making, says : — " It is to be feared that Christians of liberal minds have too much trusted in the righteousness and truthfulness of their cause, without corresponding effort and sacrifice for its advancement. It is not the simplicity and reasonableness of our faith that presents its chief excellence. No. It is rather its adaptation to the wants of the human soul, and its power and influence in forming right character. Here lies its beauty and its worth. Delivering the soul from sin, from ignorance, from bigotry, and from narrow selfishness, it purifies, enlightens, elevates, and assimilates it in righteousness, in love, and intelligence to the image of its Maker. Here, then, is an object worthy of effort. And shall it not be continued and increased ? And shall not this great, this beautiful West, feel, acknowledge, and enjoy the renovating and invigorating influence of our holy faith ?

" For the accomplishment of this great and worthy object, we need here a permanent ministry, — a ministry of peculiar qualifications. We want men of piety, of intelligence, and of indomitable, persevering energy, — men who so love the cause of God, and the souls of their fellow-men, that it is a pleasure to them to toil, sacrifice, and, if need be, to suffer, to promote the eternal interest of man, and the glory of God. We want a ministry who can understand the condition and wants of the great

mass, and freely associate and sympathize with them. We want men of faith, of prayer, and trust in God. And such men, sustained in the field, will not fail of ultimate success." . . . . . "A glorious day," he adds, "is dawning, and will yet shine upon us. Our sentiments are taking a certain and a permanent hold on many minds. New and interesting fields of labor are opening, and calling for aid. And, although the present is our seed-time, yet, if we sow bountifully, I trust the day is not far distant when we shall reap a corresponding and glorious harvest."

Some of the important missionary stations, to which our attention has been recently called, are Hillsboro, Tremont, Elgin, Rockford, Aurora, and Galena in Illinois, and Monroe, in Wisconsin.

A new society has been formed at Elgin, through the labors of Rev. Mr. Conant, and another is about being established at Galena, by Rev. Mr. Woodward.

The society at Rockford promises well. It is building a church, and making arrangements for a permanent ministry.

The society at Belvidere is in want of a minister ; and a preceptor is wanted in the Belvidere Academy, which, if rightly conducted, may be made one of the most useful institutions in that part of the country.

One of the encouraging aspects of the denomination, at this time, is the increased provision which has been made to educate young men for the ministry. The Theological School at Meadville has more than answered the expectations of its founders and friends. It has been liberally aided by books, scholarships, and funds for the

general objects of the institution. The professors are indefatigable in their labors, and their instructions are faithful and thorough. The number of students in the school is twenty-three, and seventeen have applied for admission the coming year.

Another source of encouragement to us is the establishment of the Unitarian Association of the State of New York. It has just held a very interesting meeting, which must have exerted a good and lasting influence; and which, in its tone and spirit, has set us, the parent Association, an example worthy of imitation. Our friends in the cities of New York and Brooklyn are entitled to great credit for this movement, which, with the hearty coöperation of others throughout the State, promises great usefulness. They propose to establish a religious newspaper, support a missionary and a ministry to the poor, and afford liberal assistance to the Meadville School.

A strong sympathy has always existed between this body and the "British and Foreign Unitarian Association." Without any concert of action, we were both formed on the same day. And our objects have been the same. That Association, besides promoting the spread of our views of religion, has doubtless, by its influence on public opinion, been instrumental in modifying or changing some of the oppressive laws of England. As proofs of the progress of liberal principles in that country, we might refer to several acts of legislation within the last few years, such as the "Corporation Test Acts," the "Catholic Emancipation Act," the "Marriage Act," and the "Dissenters' Chapels Act."

We hear of the progress of our views in Ireland,

France, and other parts of Europe. In Transylvania, Unitarians have increased within the last twenty years about one fourth. They have three colleges, and their churches are represented as in a flourishing state.

We might say much that would be gratifying respecting the condition and prospects of the denomination, the multiplication of new and important societies, the more favorable light in which we are viewed by other Christians, and especially the practical application of our views. But we wish to speak particularly of the missionary spirit and enterprise, and the duty of doing more for the spread of Christian truth. The missionary spirit is the Christian spirit, — the spirit of Christ. It has its foundation in the doctrine of human brotherhood. And where but to the religion and example of Christ shall we look for that doctrine? A doctrine as yet but imperfectly known and practised, but destined, we trust, under Providence, to fill the world with peace and love. If we looked upon our fellow-beings as the Saviour did, and felt the value of the soul, we should esteem it a duty and a privilege to aid in sending abroad the blessings of the Gospel, and building up a spiritual kingdom in the world. Are not missionary efforts the highest kind of benevolence, — relating to man's higher wants and destinies? And how lasting are the fruits of such benevolence! If but a tithe of what is daily spent in luxury and useless objects, in procuring that which satisfieth not and leaves no good behind, were devoted to the moral improvement of our fellow-men, how enduring would be the fruits! and how blessed would be the giver in the gift! A small sum will educate a young man for the ministry, or

support a missionary in places where men are ready to perish for want of the bread of life; and that young man, or that missionary, will do good by his preaching years after the donor is in his grave; while much, very much, that is expended for ordinary purposes perishes in the using.

"We are aware," as expressed in a circular of ours, "that the cause of Missions has not been a favorite one with our denomination. We know that in the minds of many persons in all classes, and especially in the richer and more intelligent, there are strong prejudices and doubts in respect to it; and we are certain that any change which may take place must be a gradual one. We feel, therefore, all the more powerfully the urgency of the call, which rests upon every one who entertains views similar to our own to use his talents and influence in behalf of this cause. We speak not of Unitarianism as such. It is an important system of truth, doubtless, and one which we should by no means neglect; but, in speaking of missions, we desire to rise above all theological dogmas and sects. We would say, then, that if Christianity is any thing to us; if we feel that it enlarges the mind, reforms and ennobles the character, purifies the affections, or softens the heart; if it be the soother of sorrow, the spring of hope, the ever overflowing fountain of joy and peace, the pledge of immortality, the one thing needful, which alone can nourish and sustain the individual in health and vigor amid the trials and vicissitudes of this mortal state; it is this, and more, to every man under heaven by whom it shall be received; — and it must be, from the very principles which it involves, our privilege

and bounden duty to do all we may to extend its influence as far as possible. And if sin be the curse of humanity; if it be the source of all the moral and most of the physical evils of life; if war, slavery, poverty, civil contention, oppression, crime, and a vast amount of human suffering are its lawful progeny; and the design and sure result of pure Christianity be to root out sin; then, for the sake of society, as well as of the individual, we cannot rest satisfied till we have instructed, by ourselves or others, every man in its principles. We talk not now of modes of operation, but we say most solemnly, that every Christian man is bound and pledged, by all the considerations which make it lawful for him to assume that sacred name, to proclaim and extend the Gospel of Christ as widely and thoroughly as any means which he possesses will enable him to do. This was the express command of our Saviour; it is the necessary result of all the principles contained in the New Testament; it is the dictate of common sense, and even of that refined selfishness which will look no farther than to the worldly prosperity of our children, or the society in which they reside. Christianity has been the parent of civilization. All the arts of life, as well as all the amelioration in the condition of society, which we now witness, are to be directly traced to its agency. It has been the true reformer of the past, it is the only hope of the future. We beg you, then, to consider these things. We desire you to trace them out in their principles and results. We implore you, if a clergyman, to set them before your people; if a layman, to set them before your neighbours, with all the distinctness and force of which you are capable. If

Christianity, in its purity and power, is ever to prevail throughout Christendom; if it is finally to convert the whole world unto God; it can only be through the efforts and influence of men, — of such men as have imbibed its spirit and understand its value. God, indeed, may shed abroad upon us the secret and blessed influences of his mysterious agencies, and without these human exertion will be of little avail; but we have no reason to expect them, unless we first, with fidelity and in humility, exert the full force of all the powers of body and mind with which we are endowed. In extending the truth delivered by Christ, he has evidently acted in the past through human agency, and we have every reason to believe that he will continue to do so in the future. These considerations are so obvious, as almost to require apology for their statement; and yet, is not the present position of our denomination, in respect to this matter, such as to authorize the supposition, that we denied their truth? We are a part of the moral machinery that ought to move the world. We have intelligence, talent, and wealth in rich abundance; shall we not employ them in reforming the world? The command of Christ and the law of love, the foundation-stones of the cause of missions, are as binding upon us as upon others; ought we not to do all we may to fulfil them? Many mistakes, many errors, doubtless, are to be discovered in the principles and operations of various sects around us upon this subject. But is this a reason for indifference or neglect in us? If we have nobler views and deeper wisdom, let us not talk about them, but apply them to the work in hand. Undoubtedly, if Christianity is to be preached at all by us,

we must preach it as we understand it ; — and, if the doctrines and views of others do not seem to us to be, in all respects, the truth, as taught by our Saviour, the more does it become our imperious duty to preach our own. And this may be done in no spirit of party zeal or sectarian bigotry, but in the sincere desire of converting men to Christ, and not to ourselves."

In conclusion, we would say, that while we have reason to be grateful to Divine Providence for the wise, learned, and good men, who are from time to time raised up to bless the church and the world, we cannot but feel and lament their loss, when, by the dispensations of the same Providence, they are taken from us. And such were Story and Ware, — the friends and supporters of this Association. And one was its much esteemed President. We will be thankful for their labors and influence, — will cherish their memory, and find new motives to usefulness and duty by contemplating their example.

Rev. James F. Clarke, in behalf of the Executive Committee, offered the following resolutions.

Resolved, That Unitarians are, by the Providence of God, in a position which qualifies them to conduct *missionary operations* to great advantage ; inasmuch as they can go out untrammelled by creeds, and may dwell exclusively on those positive, practical, and fundamental truths which will create a new heart and awaken a new life in the human soul.

Resolved, That in our future action as a denomination,

it is desirable to adhere to the principles of *Christian Freedom and Progress* embraced and advocated by revered and leading Unitarians in past times.

Resolved, That it is the duty of Unitarians to feel and manifest an earnest interest in all the social reforms and philanthropic movements which promise to advance the interests of humanity.

Resolved, That in the present situation of our country, as regards its foreign relations, Unitarians are bound, in common with all disciples of Christ, to plead for peace with renewed earnestness; and we call upon our brethren, of all Christian denominations, to lift up a united remonstrance against that spirit and those measures which may tend to renew or perpetuate the horrors and sins of war.

Resolved, That we congratulate all our friends upon the success which has thus far attended the Meadville Theological School; and while we rejoice to witness the cordiality and confidence shown toward this institution by the Christian denomination, we assure this excellent body of our sincere desire that this institution may be the means, under Providence, of strengthening their hands, and making them yet more useful in the service of our common Lord and Master.

Resolved, That it is desirable to take active measures to promote a more extensive circulation through the country of the works of standard Unitarian writers.

Resolved, That the increasing spread of liberal views among our brethren in Canada and Great Britain confirms our belief in the ultimate success, and our sense of the saving power, of Unitarian Christianity.

Resolved, That we remember with gratitude the labors

of those great and good men of our denomination, in this country and Great Britain, who have, during the past year, gone from among us into the spiritual world ; especially recalling at this time, with solemn joy, the Christian character and exalted worth of Ware, Aspland, and our late President, Story.

The Travelling Agent, Mr. George G. Channing, responded to the first resolution, and read his Report to the Executive Committee, which closed with the following statistics and summary ; namely : —

Average attendance at fifty-six churches,	14,445
Members in " "	3,968
Sunday School scholars, " "	5,350
Sunday School teachers, " "	968
Amount of funds in twenty-six "	$ 135,750
Miles travelled by the Agent,	4,241
Addresses delivered by the Agent in fifty-nine towns,	177
" " " to Sunday Schools,	32
Number of letters written upon matters connected with the agency,	500
Money collected by the Agent,	$ 2,138·59

The Rev. Mr. Holland, of Rochester, New York, spoke to the first resolution as follows.

Mr. President : — Before speaking particularly upon missionary operations, let me say a word upon the distribution of tracts. You have now a vast store of this kind of capital, which we would put in circulation. You have huge piles buried in the dust, which we would disentomb, and give to the world in new life. On all the

great lines of travel by which thousands move daily, through the travelling season, through the city of my residence, are our friends, who will gladly coöperate in circulating our publications. There are upon the canal and the lake captains and officers of boats interested in our views, and zealous for their propagation, who would rejoice to assist us in making ourselves known, as we are not now known, to the great travelling, emigrating world. Personal observation assures me, that in many a listless hour, by many a vacant mind, our printed messenger would be eagerly received, and not always would it be as water spilled on the ground. The mere cost of a riband would furnish a volume to some steamboat cabin, which, in the course of a single season, would reach thousands, and by and by reappear in permanent results to reward our faith.

I have time but for two facts upon this subject. The other day, returning to my house with a letter from Michigan, signed by a person who professes "no creed but the Bible, no master but Christ, no names but Christian," — who had never seen a line of Unitarianism, except one Christian Register, which chanced to contain my name, "a preacher to the scattered of the flock," I found four gentlemen just leaving my door, whose errand proved to be the same with that of this writer; to know what we believed, and to obtain our publications. These Christian ministers have neither libraries, nor means to obtain libraries. In the rich wheat-growing country where I reside, they seldom have two hundred dollars a year, and, though many have purchased copies of Channing's works, it must be with great self-denial and severe

economy that they obtain any other books than such as we can give.

A second fact. A sermon, recently published by one of our Boston clergy, reached Canada West a short time ago, and was there read on Sunday by a Calvinistic Baptist minister to a large congregation, chiefly of a manual labor school, to their entire satisfaction and delight. It was the first they had ever known of Unitarianism. Give us your tracts, then, Sir, and we will set them to work as they have never been set to work before ; and you will reap your reward in the silent but certain growth of the cause.

As to the other matter, — missionary operations, — no man thinks of presenting our views now in a dry, technical, and merely theological aspect. When the unity of God is urged, there is connected his providence and love, and our manifold duty. When it is the death of Christ, that subject is not only laid down as a matter of opinion, but as an example of self-denial, as the most moving manifestation of divine love, and its connection with the immortality it has made so sure. And so, in offering our views of man, the bearing of the whole is to arouse, elevate, and renew, not to chill and paralyze the soul, as doctrinal preaching so often seems intended to do. The consequence is, that the very little missionary work we have so far done has produced greater results than we could have hoped, especially on the minds of the young, that in all the large towns and villages, along the highway of Western travel, our preaching is eagerly welcomed by many, especially among young men who have no other hope, no other chance, of Christianity. In my

immediate neighbourhood, by invitation of another denomination at Geneva, we are provided with a church without expense, and an exceedingly interesting congregation, with the certainty, at least, of a valuable opportunity for occasional services. We now propose (as many other places have lifted imploring hands to us in vain, because we have had no men to spare) to employ at once a State missionary for New York. And one purpose of my remarks is, to say every thing is ready except the man ; and the man we want now, without any delay, this very week, if possible, this night. A committee from the New York Association are present for this very purpose ; and I trust there is enough of generous devotion to the cause among my brethren to insure a favorable answer to their appeal. I promise any such laborer an abundant field, an earnest welcome, and a glorious reward, now and in the future. The post must be filled now ; we cannot afford to wait even another week.

J. A. Andrew, Esq., of Boston, following Mr. Holland, mentioned that he should confine his remarks within the spirit and meaning of the second and third resolutions. I love, said he, to read and to study the writings of "revered and leading Unitarians in past times," for I believe that they were substantially in the right, and that the principles of Christian freedom and progress, as announced, defined, and defended by the fathers of our faith, are the real principles, and the only ones, upon which Unitarianism can rest. It refreshes and invigorates the soul to go back to the roots of the tree which they

planted, in the early days of New England Unitarianism, when, by the very force of their position, by the very attitude of their minds, they were compelled to penetrate into the essence of things ; to dig wide and deep, below the loose foundations they had found to be false and insecure, for a sure resting-place, upon which the church might stand for ever. It was theirs to find a basis for Protestantism, — for the Protestant church of New England to stand upon, equally consistent with union on the one hand, and liberty on the other. I believe they found it. Their writings disclose it. They prove the sagacity and logical consistency of the minds of those venerable men ; and all the experience of liberal Christianity has, I think, tended to confirm our confidence in their wisdom. They did their work well. Let us do ours.

The greatest, the most brilliant and peculiar, of all the characteristics of Unitarianism — that which has won the most hearts, and is the jewel of its crown — is its recognition of *Christ as our example.* Jesus of Nazareth was not a *dogma;* he was a *life.* He was not a *speculation,* but a *living reality.* He spoke by precept and by history ; by suffering and action ; by his patience and his boldness ; by life and death ; the everlasting *Word* of God to universal man. He *was* his word. It was in him ; and he was the word. He was God's manifestation to humanity. Unitarians, when true to themselves, and to the only consistent Protestantism possible anywhere, in the presence and perception of this truth, fundamental and paramount, must reverently bow down. With them, whoever recognizes Jesus as his teacher and his example, whose life he also is bound to lead, in humble discipleship, is a Christian and a brother.

And if we are, more than all things else, to insist upon the example of the Saviour ; his teachings as illustrated by his life ; and if we are to penetrate the inward life of Christianity, and reproduce, if we can, somewhat of his spirit within ourselves, we must bend to the burden which he bore. Unitarians must, indeed, both feel and manifest an earnest interest in all the social reforms and philanthropic movements which promise to advance the interests of humanity. For *He* was the great reformer. He swept his hand over the falsehood and crime of ages, and his gospel would annihilate all the conservatism of sin. He was a philanthropist ; for no one loved man as he did ; and his religion is a philanthropy. "The spirit of the Lord is upon me," he exclaimed in the temple, "for he hath anointed me to preach the gospel to the poor ; he hath sent me to heal the broken-hearted ; to preach deliverance to the captive, and the recovery of sight to the blind ; to set at liberty them that are bruised ; to proclaim the acceptable year of the Lord." For whom were the beatitudes he pronounced ? Not for the cunning logician; not for the astute metaphysician; not for the correct theologian ; — but for the meek, the poor in spirit, the humble, the hungry and the thirsty after righteousness, the mourner, the persecuted, the peacemaker. For whom is the welcome of the Judge at the last day; the "Well done, good and faithful servant, inherit the kingdom prepared for you from the foundation of the world" ? Not for the orthodox believer ; but for the Christian laborer. For him who has fed the hungry, and clothed the naked, and visited the prisoner. What were the evidences of the very Messiahship of Christ ? They were works of

philanthropy and kindness. Go and tell John, said he, that the deaf hear, the lame walk, the lepers are cleansed, and the poor have the gospel preached unto them. Thus he answered the impatient Baptist, who doubted whether the Nazarene whom he had baptized in Jordan was the Christ of prophecy ; while he himself was left to pine in a prison, without receiving deliverance at his hand. The call of the gospel is to newness of *life*, not of *belief ;* to living *faith*, not *speculation*. It requires a regeneration of the *heart*, not of the *head*.

As a part of the great church of Christianity ; as a portion of the holy, catholic, apostolic, and universal church, within whose ample fold are numbered all whom Jesus recognizes, whether they are recognized by man or not, to be his disciples ; let us hasten ourselves to the work of humanity. And wherever man mourns in dejection ; wherever there is a heart bruised and broken, a brother neglected and forlorn ; wherever he sighs, a captive, or starves in poverty, or cankers in crime ; wherever he stretches forth his hand from within the bars of the prison, or gazes at us in hopeless despair from the scaffold, or toils a slave, fettered and lashed, and sold and bought, a chattel and a *thing ;* O, let us go, — let us go in the name of Christ and his gospel, and carry our message of gospel sympathy and love ! They are the sick. They need the physician. But we need him more than they, if we neglect that work. We may preach theology, and teach it. We must believe and think, — for we have heads, and cannot help it. But theology, philosophy, cannot save the soul, nor regenerate the world. Do not be deluded with the hope of it ; do not wait either for

that phantom, which men speak of as "the general progress of truth," to do your business. There is no general progress without individual progression. There is no such thing as the spirit of Christianity in the world, except as it is revealed to, or manifested in, the souls of individual men. The work of Christ was human salvation. The business of the church is identically the same, by presenting a living, breathing gospel to the world. And might I not venture to ask, on comparison between the practical religion of Jesus, and of the Christian church of to-day, How shall we stand that comparison to-night? What report would American Unitarianism have to make of itself, if tested by that standard! With the motto of this Unitarian Association before us and above us, "*Liberty, Holiness, and Love,*" with its lofty requisitions, what shall we say of our imperfect performance? Have we maintained with unshaken front the rights of man, — the rights of the mind? Have we not wavered and conformed to this world, and the powers and opinions of this world, when the gospel — the holiness of Christianity — was commanding us to be transformed by the renewing of our minds, and to withstand its oppression and injustice? As a branch of the Christian vine, the Unitarian body cannot defend itself for not bracing itself up, as the champion of the weak and the enslaved, — the antagonist of the hard tyranny it sees to-day, and has always seen. What Jesus would have done, I pray you, Sir, have we not neglected?

O, I reverence and praise that glorious old error of the Church of Rome, in the belief of which that church has sometimes assumed to resist all the temporal powers of

the world. I cannot help exulting, though I acknowledge the usurpation, when I see the supposed vicar of Christ, the Roman pontiff, standing with his foot upon the neck of princes and emperors, and wielding the sceptre of his spiritual dominion over the subject representatives of mere earthly and temporal sovereignties, declaring in the name of the eternal law of an eternal lawgiver, "Thus far shalt thou go, and no farther." I recognize there the assertion of a mightier than human power; of considerations more exigent and peremptory than the will of human authorities. I perceive in it the commanding attitude which truth and righteousness, dwelling in the person of all Christian believers, ought to impart to the whole church now, — making it Protestant, not merely against ecclesiastical domination, but against the Man of Sin, — against the Devil and all his works, — in what form or guise he is to be found. To do the whole work of the gospel requires a constantly renewed devotion, and the constant pursuit of an ever-rising standard of duty.

In the memoirs of the late Blanco White, I read, the other day, a letter from the ever-lamented and revered William Ellery Channing; a few sentences of which, in this connection, I would be permitted to repeat. It bears the date of September 18th, 1839.

"How desirable that a nobler form of Christianity should be preached and practised with an unaffected, all-sacrificing earnestness, zeal, and force. It is not by assailing the *low* in practice or principle, but by manifesting the *high*, that the great work of reformation is to go on. Whence shall this force come? I would that I could look to Unitarianism with more hope. But this system

was, and its recent revival is, a protest of the understanding against absurd dogmas, rather than the work of deep religious principle, and was early paralyzed by the mixture of a material philosophy, and fell too much into the hands of scholars and political reformers ; and the consequence is a want of vitality and force, which gives us little hope of its accomplishing much under its present auspices, or in its present form. When I tell you that no sect in this country has taken less interest in the slavery question, or is more inclined to conservatism, than our body, you will judge what may be expected from it. Whence is salvation to come ? This is the question which springs up in my mind continually."

What a voice is that ! It is the voice of a Channing, who speaks to us from the sealed gates of death. And, O, shall the stain of unfaithfulness to the cause of the American slave remain longer ours ? It embittered the last years of that sainted man. It was a weight of sorrow he bore with him in anguish to his grave. It was the sting of that woe, in which he exclaimed, as he remembered it, "Whence is salvation to come ?" May the future retrieve the errors of the past. And if that sainted spirit is permitted to contemplate the scenes among which it once lived and labored, may there not be one drop of joy added to the cup of his rejoicing by the removal of that reproach from the brethren whom he loved ? It would require some little heroism to do it. It would demand something like courage, I know, to wheel into the fore-front of the battle, where, in fierce and fiery contest, freedom and slavery are matched in fatal strife, — something like courage to risk Unitarianism in that encounter.

But there is a voice, as of a prophet of the Lord, echoing in our ears, "Who will go with me to Ramoth-Gilead to battle?" And will you go? Or shall we stay lazily behind? The fathers of the New England church shall speak for us, and inspire us with their quenchless valor. O, let the men of the Mayflower answer for our devotion. Did they not stamp an impress of heroism upon the Christian character of New England, which secures it from utter recreancy to freedom? They are the men we love to praise. We chant their virtues in songs, and proclaim them upon the house-tops. And one of the last churches which Unitarians have established in Massachusetts is named the "Church of the Pilgrims." They were men who knew nothing else but devotedness to duty. They trusted undoubtingly to that Divine Providence which had led them, through many weary years of alternate triumph and disaster, to that purer religious faith, which was their best possession; and they became the wildest and most visionary of the fanatics of their day, for in weakness they felt themselves strong, and they saw no danger on the waves, no perils in the forest, among savage beasts or more savage men, no hardship in the rugged winters of New England, which they could not face without dismay. *They* were ready, if need be, to fall upon the very spears of the enemy, to shape a space for victory. If we would but imitate them in their thorough subjection to their own conviction of right, it would revive the church and regenerate the world.

Men call the spot where they now repose "*the cradle of a nation.*" They come from the Western prairies, from the hot plantations of the South; they wind their way

from out the depths of illimitable forests ; and, turning aside from the spires, the domes, saloons, and palaces of cities, with eye pointed toward the ocean, as if, by some second-sight, they saw the Mayflower herself, feeling her way over the dreary and unfriendly sea ; or as if drawn by some irresistible attraction, they know not how nor why, they find themselves bending over the sward under which lies all that death could touch ; and at the tombs of the Pilgrims they exclaim, "*We have found our origin.*"

But the Pilgrims would have been as great themselves, though an unbelieving posterity had forgotten that they had ever been ; and though another and more worldly enterprise had planted over their graves, unmarked by any monument, the seeds of an empire. The sweet mournfulness with which, in their better hours, even the selfish and the skeptical contemplate the resigned and trusting faith with which the strong man and the gentle woman bore, hopefully, their crosses and their sorrows ; the refreshment of the spirit, the rekindling of the heart, the renewal of spiritual life and vigor, which have visited the weary and the forlorn, conning over by torch-light some simple ballad or old tradition, commemorative of the piety or endurance of some Pilgrim-mother ; or which have stolen in upon hearts torn and tempted by vain seductions, and the struggles of spirits, good and evil, contending for the mastery, as they have remembered the manliness and faith with which a Brewster or a Winslow (being found worthy to tread the wine-press of sorrow) praised God in their affliction, nor regretted the pleasures of sin they had left behind them ; — the comfort and

the blessing of their lives, to all those whose spirits have needed the encouragement of such examples, or whose hearts could be softened and made more human by such affecting histories, were worth more — infinitely more — than that they gave birth to a nation. They have conquered, as all the martyrs and confessors, who "have crossed the flood" and now "tread the golden streets" above, have conquered. They have commanded the homage of the world, and now wear a crown of everlasting glory, because they counted no suffering hard, nor death an evil, nor life dear, if they might but win Christ. It was a thought, — an idea, — an abstraction, if you will, that gave being to the Pilgrim character, and baptized it with immortality.

But men of to-day call it unpractical to have ideas, and laugh at nothing so much as at abstractions.

O, Sirs, for that salvation for which Channing toiled and prayed, — for that great-hearted and courageous piety which shall know nothing but the example of Jesus of Nazareth! And it will come. A new Mayflower will yet be launched upon the sea. And after times may look back with gratitude upon its stern contest against the buffetings that it encountered.

Rev. William H. Channing then spoke as follows: —

Mr. Chairman, — I thank the last speaker (Mr. Andrew) for his remarks, which have been precisely the desirable introduction to what I have to say. And, in obedience to the established rule of oratory, let me gain, if it may be, the good-will of the audience, by repeating the words of the Apostle, "Am I your enemy, because I tell you the

truth ? " The *truth* should be spoken ; the truth should be *spoken ;* only let this be done in love. We have begun well to-night ; for we have used less laudation than usual. Let us go on in this spirit. He is our best friend who, with justice to what is good in us, reproves our faults ; for he carries us onward. And would that I could adequately express the confidence, the respect, the hope I feel for this denomination of Christians, as a fit preparation for the very frank criticisms which are now to be offered. God knows, it is out of the fulness of the love I bear it, — out of respect for its fundamental principles, and assurance of its high destiny of usefulness, — that I am prompted to state without reserve " a few things against " it. But, Sir, what is now to be said will be only giving utterance to feelings and thoughts which are in the hearts and minds of hundreds here present.

This Christian denomination stands on high and honorable ground ; its sphere of usefulness is large and increasing ; but it is very far from occupying the place it might justly claim, and from doing the good it might readily accomplish. And why ? For this plain reason, *we have not confidence in our own principles.* Is proof needed of this assertion ? It shall be given.

Our distinctive principles are summed up in the spirit-stirring motto, Liberty, Holiness, Love. Let us consider these in order, and fairly test our practice by our profession ; so shall we learn whether we do really comprehend and trust these principles.

And first, of Liberty. This term denotes freedom to seek, hold, and speak the truth ; and the justification of

this principle is found in the very nature of the human reason, which always demands and tends towards perfect unity, and yet, owing to its finiteness, can never fully attain to comprehension of the Infinite Wisdom. The intellectual perception of any one mind is necessarily limited; and the only approximation to infallibility must be found in the orderly relation of the perceptions of all minds. Therefore must every intelligence be left freely to respect such portion as it can of the Divine Light. This principle of liberty is a sublime one; it has been our characteristic that we have so earnestly asserted it. But have we been faithful to it? Have we faithfully applied this principle in our relations to other bodies of believers? *I* say we have not. We have talked much of liberality, but have acted and thought like bigots. A young man, who came from an Orthodox seminary to the Cambridge Theological School, once told me, that he had heard more harsh speeches towards the Calvinists in two weeks there, than he had heard against the Unitarians in the two previous years. I fear there was no little truth in the statement. My own experience as a theological student leads me to believe so. It was not from our teachers that I heard illiberality. Far from it. For the venerable man who then was senior professor at Divinity Hall was the soul of candor, whose only desire was to do exactest justice to an opponent's arguments; and honored men, who have there filled other chairs, have been of like spirit. But among ourselves there was a prevalent tone of disrespect towards other denominations. And was not the Theological School a fair exponent of the temper of our body? Has not our liberality been more in name

than in deed? Why, even to-day we have heard too many expressions of contempt and hostility towards other sects. We cannot spare the various sects. Each has a portion of truth, which we need as a complement to our own fragmentary notions. There is not one of them which could not teach the wisest of us a useful lesson. We need to read their publications, to hear their preachers, to learn their favorite and familiar views. And in return for the truth we could gain from them, there is not one of them which would not be benefited by communion with us. There is the profoundest meaning in the endless, exhaustless variety of human opinion. We may talk of ancient symbols of faith as "rotten ladders"; but let us remember, that each has been a pathway on which angels have ascended and descended, making the hearts of those who believed in them a Bethel. We may talk of creeds as "broken cisterns"; but each has been in turn, to those who drew salvation from them, a fountain bubbling up with living waters.

And next, have we faithfully applied this principle within our own body? To bring the matter to a point, without circumlocution, — Has liberality been exercised towards those called Transcendentalists? Come, now, let us reason together plainly, fairly. Here stands one before you, who in this assembly, or amidst the whole denomination gathered together, is proud to avow himself one of those heretics; and I say you have not acted in a liberal manner towards us. Most cheerfully, gratefully, do I acknowledge not a few exceptions among ministers and laity; but I deliberately assert, that the general mode of treatment in the denomination has been to awe and

silence us, and to lessen our just influence by hard names and covert insinuations. Practically, you have set up a creed by which you have sought to excommunicate us. And that creed is the *narrowest* which can be found in the records of the Christian church ; for it is confined within a certain definition of the word *miracle*. You say the Transcendentalists are not Christians, because they do not believe in your particular notions of miracles, — in your particular views of the Bible. For one, I turn the tables on you, and solemnly here say, that I am the believer, and you are the skeptics. Many a Transcendentalist sees more, not less, in the Bible, than the majority of Unitarians ; more, not less, in Christ. Miracles ! brethren. *This* is the grand marvel and mystery in the history of Jesus, that a human being should have lived in unbroken communion with the Infinite God. His whole life, word, action, was an overflow of the superhuman through the human. And do you tell me I am an infidel, because I think your standard, by which to measure this beloved Son of God, is a most meagre and unsatisfactory one ? Do you call me an infidel, because I see in the Bible only a part of God's world-filling revelation, which is progressively unfolding through the ages ? If I am an unbeliever, it is because I believe that the whole of human life, in individuals and nations, is far more sacred, and more pervaded with God's presence, than do the most.

It is sad for one who is oppressed with the sense of his own and the popular ignorance, to see any attempt to hinder the search after truth. The age is without a creed ; we are a generation of seekers. It is the price-

less privilege of the Unitarian denomination, if we only knew how to value it aright, that we have dared to confess our want of divine knowledge, and our longing to gain it. We need a *theology*, and as yet we have nothing that deserves the name of one ; no ! not even the fundamental principle or corner-stone of such a theology, as every scholar and every thoughtful man in the denomination must surely know. And in such a state of things, amidst such intellectual barrenness, are we to urge an exclusive policy, to deaden the efforts of inquirers, to cast out independent thinkers ? It is the poorest economy of spiritual treasures. We have, from not trusting liberty, allowed too much of a timorous, prejudiced, stereotyped mode of thought and action to grow up. Lately, a friend, who does not doubt that he at least is a good Christian, — and to this I heartily assent, — said to me, "We are drawing closer and closer the lines, and shall soon shut you heretics out of all our pulpits." To which I replied, and I think the answer a fair one, "You cannot exclude me from the church of Christ, if you would, for I am a member of it by God's permission, and not yours. And I would not exclude you, if I could ; for I see, in spite of your bigotry, that you are truly a child of Heaven." Brethren ! this exclusive spirit is, among us, an absurd inconsistency, and is destined soon, I trust, to pass utterly and for ever away. We have no creed ; it is preposterous to pretend it. We have not a theology ; but we have what is far better, — a divine life of love in the heart ; and if we but give to this a full expression in our deeds, the temple of truth shall gradually be built up,

under whose dome, amid whose circling walls, we may walk freely to worship.

And this brings us to a consideration of our second great principle, HOLINESS. And what is holiness? It is the *life of God in the soul of man;* it is divine love entering into and pervading the human will with its own exceeding peace and joy and incommunicable glory. This principle should be the very distinction of a denomination who call God the Heavenly Father. But have we in its purity and fulness the "spirit of adoption"? do we dare to believe that we can be children of God, and heartily aspire to become so?

Have we not erred in two directions, and quenched the spirit by two opposite forms of doubt? And first, have not some of us too much turned away from the "doctrines of grace," so called? Disgusted with prevalent fanaticism and enthusiasm, were we not prompted, in a most indiscriminate manner, to reject the sublime truth of *spiritual influence?* It was a sad day, friends, when we did this. We talked of virtue, of goodness. It was well so far. But what is virtue, what is goodness? Is not virtue, the power of manly will, reformed and renewed by our fresh impressions of the divine will? Is not goodness the power of God within us? What we were called to teach was the awful fact of a perpetual regeneration. We needed to feel and to assert, as none had ever done, that God is indeed a Father, because man in his spiritual life is for ever newborn from him. We should have taught, in its full length and breadth, the truth, that man's life is a received life, not an inherent one; that man is nothing trusting in himself, but that he becomes divine

by trusting in God ; that immortality is the perpetual communion with the ever-living Being of Beings. We should have acknowledged the glorious promise and welcome given to us in the life of Christ, our elder brother, the Beloved Son ; we should have pressed on with humble eagerness to learn, what profound meaning was wrapt in that parting prayer of benediction, may "they all be one, *as we are one*." Oneness with God, brethren, that is holiness, the holiness we should have sought.

And now, on the other hand, have not some of us, by a natural reaction, been driven into the opposite extreme ? Are there not those, who, chilled in the air of frigid moralism and elegant proprieties which once filled many Unitarian churches, have sought to rekindle a fire on the altar of their hearts with the mouldering ashes of Orthodoxy ? I know, as all must, what may be well called the pietistic phase of the Unitarian movement. The motive of this tendency to devoutness has been an uneasy sense of spiritual want ; it is a confession of conscious deadness of spirit ; it shows the resurrection of a higher feeling ; it must result in good. Not a word have I, in my heart, to say against prayer-meetings and conference-meetings ; on the contrary, I could cheerfully unite in them. But this I do feel constrained by love of truth to ask, — Has there not been too much of imitation and of contagious sympathy in all this, and not enough of spontaneous, fresh, original impulse ? It seems to me to be in some sort a digression from our special path into beaten highways. We were charged to add to existing modes of piety yet a new mode. It was not the asceticism of the Catholic saint, not the stern gloom of the

Puritan, not the joyous rapture of the Methodist, not the quiet, self-concentred thought of the Friend, which we were summoned to illustrate, but a wholly new form of embodying the divine life in the human. Beginning from an unqualified trust in the *perfect* love of the Heavenly Father, it was for us to have passed into a triumphant hope of man transfigured by the indwelling spirit of God; to have recognized the profound mystery of conscience, by which a door for ever opens into the Holy of Holies, where on the tabernacle shines always the light of Divine Goodness; to have looked upon every human being as a sacred temple, whose polluted courts were to be cleansed, whose down-cast altars reared again; to have regarded earth as a home to be brightened and made beautiful by a redeemed race of men working in concert. In a word, the kind of piety we were destined to express was the daily, hourly sacrifice of a joyous, hopeful, vigorous, manly, devoted coöperation with God, in the multiplication of good.

And this leads us to our third principle, — Love. In estimating the importance of this we have boasted that we surpass all denominations. We surely ought so to do. Our whole doctrine of human nature, of man's relation to God, of his destiny, should prompt us to a love akin at least to the perfect disinterestedness of Jesus. But has it been so? How many have practically carried out their faith in the dignity of man? Nay, how many are there rather, who, dismayed by individual and social degradations, consider all high hope for man, all earnestness in reform, to be either foolish visionariness or dangerous radicalism. Brethren, we have the reputation of being,

next to the Episcopalians, the most conservative denomination. And verily I think it must be granted, that, judged by the light of our principles, we have been a backward, timid, inefficient body. Shall I give an illustration which this place forces on my heart? O, often do I wish, that I was not by name and blood connected with the sainted man whose lips poured streams of life from yonder desk, that I might speak of him as I know he merits, without the possibility of any one's imputing to me a selfish motive! But, even at the risk of having it thought, that something of the Devil mingles with what should be purely of heaven, will I say, here and now, what truth commands. I ask, then, directly, whether there are not many men who now praise William Ellery Channing, who when he was living looked coldly on him, censured him? It is not many years since, in public, these words were spoken: — "I am ashamed to belong to a denomination of which Dr. Channing is the head." There were many, perhaps some now present, who, when he advocated the rights of the slave, and plead the cause of the working classes, called that noble being a fanatic and a Jacobin. This is a fact, is it not, friends? and if *he* is here to-night, he knows it, not in anger, but in deep, tender sorrow. There are others, who, holding aloof from the great reform movements of the day, — from what motive God and their own consciences best know, — hide themselves behind his mantle, and justify their course by his example. They know not the man they thus injured by their praises. How can we tell in words the bitter trial of that living heart which, cut off from vigorous action by utter weakness, holding on to life but by a thread, sinking spent upon the journey be-

fore half its work was done, looked round for the young, the brave, the strong, to carry out in deed what all the principles he advocated demanded, — and found them not. Brethren, the true way to honor this spiritual father of so many of us is to *do* what he *would* have done. The lesson of his life was humanity. It should be the indomitable purpose of our whole denomination to justify its respect for human nature by elevating man. We have done well to carry on, even as we have, the ministry to the poor. But do we not all acknowledge, how very far short we fall of a truly Christian life, — of a life like His who glorified the lowest menial act by the splendor of his love ? Have we brought Christian principle to bear upon the world around us as we might ? Look at commerce, with its sordid aims and all-pervading atmosphere of mercenariness. Look at the relations of capital and labor, at existing castes, at growing social evils. Look at poverty, intemperance, licentiousness, popular ignorance. Look at slavery, and our nation's shame. It is not enough to build Gothic churches ; it behooves us to see that the men and women who worship in them are reared into a living temple by the strong cement of love. We must carry out our holiness in love. The angels visit us only on condition that we give again the gifts they bring from Him whose joy is to diffuse himself for ever and everywhere in fresh bounty.

And now, friends, if any remark by me here uttered has given pain, I regret it, and still more the occasion of it. If the intermingling of my own personal feeling has been the cause of the suffering, I ask my brother's pardon. But if the truth has cut him to the quick, then let him welcome such grief as a healing angel.

I end as I began ; it is the love I bear to the principles of this denomination which has forced from me these frank confessions. I have no words to express my view of the glorious destiny of this body of Christian disciples, if they are but faithful. The old Catholic Church was, as it were, the trunk of the tree of life. The branches were the dividing sects ; the leaves were the various doctrines ; but now in this age of humanity, the blossoms of hope, each separate, yet all in concert, nod together, and the ripe fruits of charity kiss one another, as the breeze of the Spirit sweeps by, saying, the time of the harvest has come. Individuality in union, independence and coöperation, freedom of the separate members, but central harmony, from one all-pervading life of divine love, — this is the temper of the new Catholic Church. I rejoice to believe, as our honored brother Putnam said the other day, that an unequalled opportunity is given to us to realize this great idea of liberty in unity. In the inspiration of humanity, which fills this age and Christendom, is the pledge of heaven descending upon earth. It is coming, — that New Jerusalem. Are *we* ready ? If we are not, God can well afford to spare us. But if with hopeful, humble hearts, we give ourselves up to universal love, then with what welcome will our Father, and Christ, and the spirits of humane and heroic men of all ages receive us to their high communion !

Geo. S. Hillard, Esq., then addressed the meeting as follows : —

Mr. President, — I propose to speak upon some topics, rather suggested by the resolutions, than directly em-

braced by the terms of any one of them. The moral and religious world presents different aspects, according to the point of view from which it is contemplated. As I am a layman and a lawyer, I am led to look more at the conduct of Christians than their creeds. Christianity is made up of doctrines and precepts. Respecting the former, there are and always will be diversities of opinion among men, and those diversities are independent of the will. Respecting the latter, there can be no substantial difference among men of sound minds. Men may differ widely, for instance, as to the essential nature of Christ, his relation to God and to the human soul, but there can be no doubt as to the inestimable value of the rules of conduct which he prescribed. These rules are sufficient for the guidance of man in every possible relation in which he may be placed. Their application was first limited to individuals. In the early ages of the church there were men and women whose lives were crowned and embellished with all the Christian virtues ; but these were bright points in the general moral darkness. It was long before Christianity began to be felt in masses, societies, and communities. Its progress has been always from the smaller to the larger circles of humanity. At this moment, whatever honorably distinguishes this age from those that have gone before it, — the movements in favor of peace, temperance, and prison discipline, the provision made for poverty and insanity, reforms in criminal law, the interest felt by the more favored in the less favored classes, — are all the slowly-gained triumphs of Christianity over the natural hardness and selfishness of the human heart.

The most comprehensive relation is that which man

sustains to the state. For this the last and highest triumph of Christianity is reserved. When this is accomplished, Christianity and politics will be identical. That we are far, very far, from this standard will not be denied. The conduct of nations, especially in their external relations, falls below not merely the Christian standard of duty, but even below that which may be drawn from the writings of virtuous pagans, such as Confucius or Plato. They seem as yet to be wholly swayed by the selfish passions of the natural man. To prove this, I need not go back to former times, nor yet cross over to another hemisphere. I can find proofs and illustrations in rank profusion upon our own soil. And here you will indulge me in some plainness of speech, doing me the justice to believe that my point of view is not that of a party politician.

We have been for some time, and are now, in interesting and critical relations with two states, — England and Mexico. Our dispute with England turns upon a question of territory, of more or less land. Now the Christian rule or sentiment expressed bythe words, "in honor preferring one another," would suffice to settle such a question in twenty-four hours. Yet in the debates of Congress on this subject, what elevated Christian sentiment has been uttered? Who has ventured to suggest, that some respect was due to the precepts of Jesus of Nazareth in international relations? On the contrary, we have heard sometimes sentiments of the most odious ferocity, and sometimes of the most sordid rapacity. We have heard men avowing sometimes the motives of pirates, and sometimes those of pedlers; but never those of Christian statesmen and legislators. Of course, I do not say that all the de-

bates were of so low a tone, but I do say that the highest note of sentiment uttered was not high enough.

Then look at Mexico, and how we have stood, and are standing, towards her. I am not going to unfold the record of our shame; it would be a long tale and a sad one. I contend that our course towards Mexico is not warranted even by that inferior and selfish code which is laid down by writers on public law, and it is as far below the Christian standard as the earth is below the heavens. We have happily blended therein the robber, the tyrant, and the bully. Yet is there any public man that gives utterance to a sentiment of Christian reprobation of our conduct? Is there any one who sounds out with a voice of power the noble word, duty, in the ears of our people? In a moment Congress votes millions of money to carry on this wicked and most unchristian war, but how slowly does a measure, which has for its object the diffusion of truth among men, toil and lag through that body! With how feeble and languid a grasp does it seize upon their attention! How often are its friends doomed to disappointment and defeat! How cold and sluggish are the movements of our virtues! how vivid and intense those of our passions! The one is the feeble pecking of the dove; the other, the fierce rending of the eagle.

I am told that there is a portion of the public press which openly proclaims and exults that no public man dares oppose this war because of the obloquy and political proscription which followed the opponents of the last war with England. If this be true, "O shame, where is thy blush?" on what feeble reeds and trembling bulrushes does the fabric of our national glory rest!

I call upon the moral and religious portion of our community to rebuke the detestable sentiment, that our country is to be supported whether right or wrong. Would that the breath of a true and calm courage could be breathed into our public men, that they might lift themselves above the shows and shadows that are around them, and take counsel of considerations above and beyond "the flight of time." Man's essential dignity is derived only from those elements which are unseen and eternal. What is his mortal life? A brief spark, glowing for a moment, and soon swallowed up in the jaws of darkness. But this, "our bank and shoal of time," is overarched and encompassed by majestic and eternal truths, which, from afar, pour round our darkling paths the light of heaven. To see a man unconscious of these mighty and spiritual realities, and swayed only by those motives which are of the perishing brood of earth, anxious about this man's smile and that man's vote, smitten by dread of popular obloquy, paralyzed by the miserable fear of a miserable press, is, indeed, a mournful spectacle. A sadder sight the earth can hardly show. I am struck with the low tone of moral sentiment among our politicians and public men. Intellectually speaking, they may be superior to the people at large, their constituents; but, in a moral point of view, they are inferior. We are better than our rulers. The race of public men is sadly degenerated. We must introduce a nobler stock. I wish to see men in office who will turn towards the tyranny of a majority the same resolute countenance with which Paul met the embodied majesty of Rome at Cæsarea, and so reasoned of "righteousness, temperance, and judgment to come," that Felix

trembled ; — who will meet the roar of popular madness with the calm soul of George Fox, who records of himself, that, when placed in the dock to be tried as a felon, the spirit of the Lord so came upon him, that, when he arose, the judge and jury became as dead men under his feet ; who will see a scoffing, hissing majority as so many dead men under their feet, if the path of duty should lie through them and over them.

I would hold up no visionary and fantastic standard of conduct. I have no respect for what Milton calls "a fugitive and cloistered virtue." The work of the world must be done, and a morbid and over-sensitive conscience, which only doubts and dreams, is hardly to be commended, certainly not to be imitated. I would strengthen my positions by the great authority of Mr. Burke, whose golden pen dropped truth and wisdom in its most careless movements. In one of his recently published letters, he says, "The principles of true politics are merely those of morality enlarged." And where are the purest principles of morality to be found ? I need not answer, in the New Testament.

The great problem for the Christian world now to accomplish is, to effect a closer union between religion and politics. They have too long been estranged and at variance. There is a sort of division of labor in society, which is any thing but satisfactory or encouraging. We have one class of men to carry on government, another to transact the common business of life, and another to do our religion and morality. Hence our wise men are not good, and our good men are not wise. I make this as a general remark, subject, of course, to exceptions and

qualifications. The wise men of our country are not spiritually minded. They are engaged in the pursuit of wealth, of professional and political success ; they are developing the industrial resources of the country, and adding to its material wealth. The ends they pursue are not high, but they show an admirable sagacity in the means they use to accomplish them. On the other hand, the good men are not conspicuous for wisdom or sagacity. They pursue high aims, but do not choose the best means. Their goodness is visionary, unpractical, and fanatical. They awaken the scarcely suppressed contempt of the hard, shrewd, sagacious man of the world. These latter hardly pay them the compliment of sincerity. They do not go to them if they want advice in any doubtful matter, as the investment of property, the purchase of an estate, the marriage of a son or daughter. We instinctively associate eminent goodness with want of force of character, and feebleness of intellectual fibre. Thus the children of darkness are wiser in their generation than the children of light. We give our poor tithes to heaven, while the world, the flesh, and the devil exact the other nine parts of our efforts, our energies, and our thoughts.

Brethren, this is a fearful mistake, and fearfully shall we answer it, if it be not amended. Let it be borne ever in mind, that the foundations of material prosperity are moral, and that there can be no soundness in the body politic, unless the principles of Christian morality flow and circulate through it, like the blood in the natural body. If we leave the moral and religious interests of the country in the hands of clergymen, of women, and of a

few visionary and fanatical laymen; if the shrewdness and sagacity of the country are to be absorbed in the accumulation of property; — if the politics of the country are given over to reckless demagogues, venal office-seekers, and unprincipled editors, our wealth and material prosperity will rest upon foundations as uncertain as those of a palace built upon the crater of a volcano. The politics of the country, using that word in its most comprehensive sense, are matters of deep concern to all of us. We cannot daff them aside and let them pass, if we would; and we ought not to, if we could. They include our highest temporal interests. They form the framework which incloses and gives support to all the rest. We must elevate and exalt them. We must intrust the work of government to cleaner hands and purer hearts. We must rebuke the doctrine, whether directly maintained, or indirectly sanctioned, that the morality of the Gospel is too fine for use. We must bring about a union between wisdom and goodness. We must dedicate the most vigorous faculties of man to the highest ends. We must enlist the passions in the cause of truth and virtue. We must make men do good and be good, with that energy and intensity with which they now pursue wealth or political distinction, or make love, or seek revenge. We must have men to rule over us who will "hate the cowardice of doing wrong."

My thoughts are haunted with the vision of a Christian commonwealth, in which every man, whatever be his function or office, shall feel himself to be an anointed priest of the Lord, and infuse into his daily life the spirit of purity and devotion, in which the different sects of the

Christian world shall lay aside their theological wrangling, and enter into a noble strife to see who shall most resemble, in life and spirit, Him after whose name they are called, in which the rent fragments of Christ's garment shall be woven again into a web of wholeness and beauty. Then the earth will become a temple, and the roar and hum of daily life will go up like a chorus of praise and thanksgiving. Brethren, is this a dream and no more? are the tares ever to grow in the field of the Lord? are the faint and bleeding hosts of truth never to forego their wasting conflict, and are the meek never to inherit the land that is promised them? — The end is afar, and cannot be discerned. Some see it gilded with hope, and some darkened with gloom. But motives to effort are to be drawn from sources over which the changing moods of our own mind have no power. The past we cannot recall; the future we cannot command; the "fleet angel" of the present we can seize and hold. The passing hour we can crowd with heroic action, and generous sacrifice. Brethren, the night cometh, in which no man can work; let us so live and work while it is day, that we may lie down to our repose with no unavailing regrets, — no stings of self-reproach.

Rev. Dr. Gannett made a few very appropriate remarks; after which the Report and Resolutions were accepted, and the meeting was closed by singing the Dismission Hymn.

Adjourned Meeting.

The adjourned meeting was held in the chapel of the Church of the Saviour, at nine o'clock, Thursday morning. Rev Charles Brooks in the chair. The meeting was occupied mostly in discussions relating to the Travelling Agency.

The following amendment to the fifth article of the Constitution was offered by Rev. Mr. Palfrey, of Barnstable : —

" The officers shall be a President ; fifteen Vice-Presidents ; a General Secretary, who shall have the care of all the business and interests of the Association under the control of the Executive Committee ; an Assistant Secretary, who, in case of the absence or sickness of the General Secretary, shall perform such duties of a recording and corresponding secretary as may require immediate attention ; and a Treasurer ; all of whom shall be chosen annually ; and six Directors, two of whom at least shall be laymen, of whom the two who have longest served shall retire annually, but at the two elections next after the adoption of this article, the two who shall retire shall be determined by lot."

Adjourned to three o'clock, P. M.

At the adjourned meeting, Rev. Dr. Gannett offered a series of Resolutions, as a substitute for those offered in the morning by Henry H. Fuller, Esq., which were unanimously adopted. They are as follows.

Resolved, That the business of this Association has so

much increased, and the opportunities for an extension of its usefulness have so multiplied, that it is proper to create a permanent office, to be filled by a Travelling Agent, so far as this may be done without an alteration of the Constitution.

Resolved, That the trial of such an office, which has been made during the last year, confirms us in the belief that it may become an important part of our operations.

Resolved, That such an office be now created, to continue till it shall be abolished by vote of this Association.

Resolved, That the appointment of a person to fill this office be vested in the hands of the Executive Committee, and that they be instructed to make such appointment, annually, as soon as possible after the annual meeting.

Resolved, That the salary of this officer be determined by the Executive Committee, — subject only to this condition : that it shall not exceed $ 1,000, exclusive of travelling expenses.

The two succeeding resolutions, offered by H. H. Fuller, Esq., were unanimously adopted.

Resolved, That the Executive Committee be authorized to prescribe the duties of the General Secretary, and of the Travelling Agent, respectively, — and so to distribute said duties as to promote, in the *most efficient manner*, the great purposes of our Association.

Resolved, That it is expedient and *desirable*, that a convenient room or rooms should be provided for the use of this Association, in some central place in Boston, which shall be kept open as a reading-room, and free of access, as such, during all the business hours of every week day, under the charge and care of the General

Secretary, — and in which shall be placed the books and library of the Association, and such tracts and pamphlets as they may possess, for sale or distribution.

On motion of Mr. N. A. Barrett, Esq., it was

Voted, That the Executive Committee be instructed to cause to be issued a cheap series of tracts, of a practical character, for gratuitous distribution. Also, to make arrangements for calling conventions in as many County Associations as practicable, during the present year, for awakening, or increasing, an interest in the missionary cause, if, and when, they deem expedient.

A vote of thanks was passed to Messrs. Muzzey, Ellis, Hall, and Rogers, for their valuable services as members of the Executive Board.

The meeting was dissolved.

CONSTITUTION

OF THE

AMERICAN UNITARIAN ASSOCIATION.

1. The name of this Association shall be The American Unitarian Association.

2. The object of this Association shall be to diffuse the knowledge and promote the interests of pure Christianity throughout our country.

3. Unitarian Christians throughout the United States shall be invited to unite and coöperate with this Association.

4. An annual subscription of one dollar shall constitute a person a member so long as such subscription shall be paid; and a subscription of thirty dollars shall constitute a person a member for life.

5 The officers shall be a President, fifteen Vice-Presidents, a General Secretary, who shall have the care of all the business and interests of the Association under the control of the Executive Committee, an Assistant Secretary, who, in case of the absence or sickness of the General Secretary, shall perform such duties of a recording and corresponding secretary as may require immediate attention; a Treasurer and six Directors, two of whom, at least, shall be laymen; and two of the Directors shall retire annually.

6. The Directors, Secretaries, and Treasurer shall constitute the Executive Committee, who shall meet once in each month, and shall have the direction of the funds and operations of the Association.

7. An annual meeting shall be held, at such time and place as the Executive Committee shall deem advisable, of which due notice shall be given, and at which officers shall be chosen, reports be made, and any other business be transacted which may come before the Association.

8. The Executive Committee shall have power to fill any vacancies which may occur among the officers between any two annual meetings.

9. Any amendment of this Constitution shall be proposed at one annual meeting, and may be accepted at the next anniversary, if two thirds of the members present be in favor of such amendments.

10. There shall also be a Council of the Association, consisting of not less than twenty-five, nor more than ———— members, to be nominated by the presiding officer, and chosen by a hand vote at the annual meeting, whose duty it shall be, whenever it is necessary, in conjunction with the Executive Committee, to consider and determine what further measures may be taken to increase the usefulness of the Association, by what means they may be carried into execution, and in what manner funds can be provided for the purpose. The Council shall hold a stated annual meeting on the Thursday succeeding the annual meeting of the Association, at four o'clock, P. M. The Executive Committee shall call special meetings whenever they shall deem it necessary, or at the request of any five members of the Council; and twelve members shall constitute a quorum. The powers of the Executive Committee with regard to all matters not acted upon by the Council are to remain the same as heretofore.

Vote passed by the Executive Committee, September 23, 1826, as amended March 30, 1830.

Resolved, That every member of the Association be entitled to one copy of every tract *of the first and second series* published by the Association *during the year for which his subscription is entered.*

Vote of the Executive Committee, passed January 4, 1826.

Voted, That no Society be recognized as auxiliary to this Association, the terms of subscription to which are less than those required in the Constitution of this Association.

Vote passed by the Executive Committee, June 20, 1833.

Voted, That the fourth article of the Constitution be so construed, that any one who shall pay thirty dollars for the General Agency of the American Unitarian Association, either at once or by annual instalments within five years, shall be considered a life-member.

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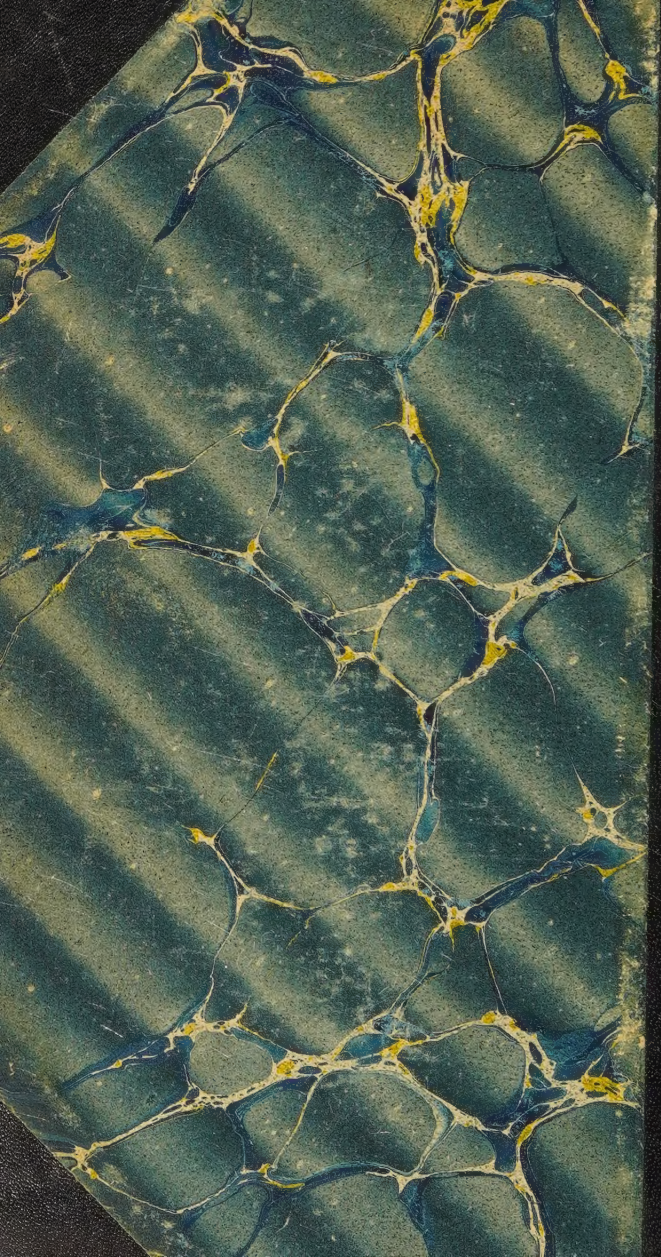
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